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Doctor Herbert Christian Alleman
1868-1953
Professor of Hebrew and Old Testament Literature and Theology
1911-1940

BULLETIN

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HERBERT CHRISTIAN ALLEMAN
1868-1953

BY A. R. WENTZ

Herbert Christian Alleman was born in a Lutheran parsonage. His childhood and youth were molded by devout parents who exemplified the old General Synod type of Christian piety. The date of his birth was May 13, 1868, and the place Bloomsburg, Pennsylvania. The first half of his life, therefore, covered the years of most bitter strife between the General Synod and the General Council. Through his father, the Rev. Benjamin F. Alleman, D.D., he had a link with Dr. Milton Valentine, because the father during his own boyhood in Middletown, Pennsylvania, had been a pupil of Dr. Valentine in the Emmaus Orphans' Home. The elder Dr. Alleman received his training for the ministry in the Missionary Institute at Selinsgrove, Pennsylvania, and entered the ministry in 1867, the very year of the breach between the General Synod and the General Council.

When Herbert was five years old, his father felt called to the mission field in the Middle West, and the family spent several months in Topeka, Kansas. But the impaired health of the elder Alleman made it necessary for him after a short sojourn in Kansas to return to the East with his family. After two years at Woodsboro, Maryland, the family went to the pastorate centering in Shippensburg, Pennsylvania. Here Herbert spent the formative years of his youth (1874-1887) attending the public schools and the Cumberland Valley State Normal School.

In the spring of 1882 he entered the Preparatory Department of Pennsylvania College at Gettysburg, and a year and a half later was admitted to the College itself. The major portion of his college work was done at Gettysburg, but before it was completed, his father was called in 1887 from Shippensburg to St. John's Church, Lancaster, Pennsylvania, and the condition of young Herbert's health made it advisable for him to transfer to Franklin and Marshall College where he completed his college work while living with his parents. The first year of his seminary work was also taken in Lancaster, at the Theological Seminary of the Reformed Church in the United States. The second and third years of seminary study were conducted at the Seminary in Gettysburg and there he received his diploma in 1891.

During his last year in the Seminary at Gettysburg Dr. Alleman was licensed by the East Pennsylvania Synod and accepted a call to organize a new Lutheran congregation in Chambersburg, Pennsylvania.

The new church was called Trinity and Dr. Alleman continued to be its pastor for five years. He was ordained in 1891.

In 1896 the young pastor was called back to Gettysburg to take up the high responsibilities of the pulpit and pastorate of Christ (College) Lutheran Church. In this position of influence he continued for nearly five years. During the second year of his pastorate in Gettysburg, on July 8, 1897, he was married to Miss Julia Suesserott of Newtonville, Massachusetts.

From Gettysburg Dr. Alleman was called to Philadelphia in 1900 to the large and growing congregation of Messiah Lutheran Church. Here he served until 1911 when he was called to Gettysburg once more, this time to become Professor of Hebrew and Old Testament Literature and Religion at the Seminary. In this position he continued to the end of his active ministry in 1940, a period of twenty-nine years. Dr. Alleman's professorship in the Seminary was not his first experience in teaching. When he was only nineteen years old he was principal for one year (1887-1888) of Jefferson Academy at Jefferson, Maryland. While a student in the Seminary at Gettysburg, he was vice principal of the Preparatory Department at the College, English and Greek. For a number of years during his ministry at Messiah Lutheran Church in Philadelphia he had pursued courses in Semitics and archeology in the University of Pennsylvania.

In addition to his earned degrees at Gettysburg College and Seminary, Dr. Alleman received three honorary degrees: Doctor of Divinity from Temple University in Philadelphia, 1908; Doctor of Divinity from Gettysburg College, 1923; and Doctor of Laws from Franklin and Marshall College, 1936. He was an honorary member of the Iota Chapter of Phi Beta Kappa. He maintained membership also in the American Oriental Society and in the American Society of Biblical Literature and Exegesis.

Dr. Alleman's wide range of literary work will be detailed elsewhere in this number of the Seminary BULLETIN, the publication which was started on its way in 1921 by the editorial pen of Dr. Alleman as Secretary of the Faculty.

In addition to his work as pastor and professor, Dr. Alleman answered many of the calls that came to him for participation in the general work of the Church. He served as director of Tressler's Orphans' Home, Loysville, Pennsylvania, 1898-1900. He was a member of the Board of Directors of the Lutheran Publication Society of the General Synod, 1901-1911, and its secretary. For six years, 1925-1931, he was a member of the Board of Publication of the United Lutheran Church in America. He served as a member of the Common Service Committee of the General Synod, 1907-1909. For about twenty years he was the representative of the United Lutheran Church in the Advisory Council of the American Bible Society. And in his own synods, the East Pennsylvania, the West Pennsylvania, and the Central Pennsylvania, he not only served as intimate counselor of individuals and wise consultant for officers and committeemen, but was himself an influential member of a great number of important commissions and standing committees.

Dr. Alleman passed away peacefully on February 8, 1953, in the National Lutheran Home for the Aged in Washington, D. C. He is survived by his widow, his son, Benson (born August 4, 1904, in Philadelphia), a brother, Dr. Frank Alleman of Lancaster, and a sister, Miss Lottie Alleman, also of Lancaster. Dr. Alleman had attained the age of eighty-four years, eight and a half months. He was buried in Evergreen Cemetery at Gettysburg.

DOCTOR ALLEMAN AS A COMMENTATOR

By Elmer E. Flack

Parishioners in the churches which he served, Chambersburg (1891-96), College Church, Gettysburg (1896-1900), and Messiah, Philadelphia (1900-1911), remember Doctor Alleman as a forceful preacher, faithful pastor, and devoted friend. Former students and colleagues in Gettysburg Seminary, where he was Professor of Hebrew and Old Testament Literature and Theology from 1911 until the time of his retirement in 1940, recount with high esteem his illuminating lectures, living faith, ready wit, balanced judgment, and wise counsel. Leaders in the church at large, both clerical and lay, likewise record with deep appreciation his contribution to the deepening of Christian faith and life through his articles and books, sermons and addresses, appearances at synodical gatherings, and service on boards and committees of the church. But it is as a commentator on the Scriptures and editor of commentaries that Doctor Alleman will be especially remembered. In coming decades his name will be recounted in connection with the best in American Biblical expository works.

Over a period of several years the writer enjoyed the high privilege of intimate association with Doctor Alleman, first as a contributor to his *New Testament Commentary* (1936) and later, as coeditor of the *Old Testament Commentary* (1948). During those years he carried on an extensive correspondence with his senior colleague and met with him on numerous occasions in editorial conferences. Through these close contacts he came to recognize the outstanding qualities of the man as a Biblical scholar and to hold him more and more in affectionate regard. He rejoices in this opportunity to bear testimony to his true worth as an interpreter of the Word of God.

It may be confidently asserted that Doctor Alleman made a very distinct contribution as a commentator on Scripture. He projected his studies at a time in the development of Lutheranism in America when his approach to the Bible was greatly needed in the witness of the church. That he met the situation in a wholesome way is in evidence from the extensive use of his materials.

In spite of all its theological heritages from Europe and its claims to be the church of the Word, the Lutheran Church in America in the

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two hundred years of its history had never produced a real Old Testament commentary and what little it had produced in New Testament exposition had become antiquated. Our colleges and seminaries have had to depend for the most part on non-Lutheran textbooks, introductions, and commentaries.

Recognizing, largely through their experience in preparing parish school materials, the need for a greater and more aggressive participation in Biblical studies, members of the Board of Publication of the United Lutheran Church in America about two decades ago projected plans for the production of fresh materials on the Scriptures for the use of pastors, teachers, and other students of the Bible. In searching for a man qualified to undertake the task they wisely turned to Doctor Alleman. He accepted the challenge and produced the two now widely used textbooks in teacher training courses, *The Old Testament—A Study* and *The New Testament—A Study* (1935). These concise volumes reveal Doctor Alleman's qualities as a writer on Scripture. In its plans for a larger and more expository work, a complete commentary on the New Testament with introductory articles, the Board of Publication readily selected Doctor Alleman to be the editor.

After much editorial labor he, with the assistance of a select group of scholars, largely Lutheran seminary professors, brought forth the *New Testament Commentary* in 1936. A glance at the volume shows that Doctor Alleman himself, besides editing the whole work, prepared the commentary on the Gospel of John and also, on II and III John and Jude, and collaborated on Luke and I John. Briefly, his exposition of the several books is concise, clear, and scholarly.

Of interest is his statement in his "Editor's Preface": ". . . It was Luther's great contribution to the use of Scripture that he showed that the Bible grew out of the experience of faith, that it is a library and not a single volume of texts, and that to understand the several books we must know the situation of those who wrote them and 'how it fared with them' in their day. He was the father of the historical method of Biblical interpretation. . . . The New Testament did not create the Christian religion, it grew out of it. Every book of the New Testament grew out of a concrete experience. Together the books contain the testimony of the beginning church. . . . In the treatment of the several books this historical method of interpretation has been followed by all the writers. The Editor has not sought to control the interpretation of the writers; he has used his editorial authority only to delete extraneous material or to refuse what could not stand in any court of scholarship. . . ."

In the face of the reactions and unwarranted criticisms which arose as a result of the issuance of this commentary Doctor Alleman showed himself a courageous champion of historic and ecumenical Lutheranism in its approach to the Word of God. For him as for Luther Scripture was no dead letter but living testimony. It came out of life and touches life in every situation. Its inspiration is not so much verbal as personal, centering in the Person of our Lord Jesus Christ. The material principle of the Reformation, justification by faith, is primary. It is through faith in Christ that a man finds Scripture authoritative.

In the autumn of 1937, the year following the appearance of the *New Testament Commentary,* the Board of Publication decided to issue a similar but larger work on the Old Testament. Quite naturally and confidently it selected Doctor Alleman to share with the writer the coeditorship of this proposed commentary. Meanwhile discussions were arising among the several branches of Lutherans in America as to the Word of God and the inspiration of Scripture. In the United Lutheran Church in America the confessional position found expression in the so-called Baltimore Declaration of 1938, in the crystallization and interpretation of which Doctor Alleman had a part.

This question of the inspiration of Scripture became a primary issue in the debates on Lutheran unity, which acquired new interest and momentum at this time. It lay at the heart of the "Pittsburgh Agreement" of 1940 and continued to be basic in all the discussion on possible merger of Lutheran bodies in America. So anxious to realize closer unity were some of the leaders in the church that they sought to suppress every interest which seemed to contribute to further misunderstanding and delay in proceedings. Since the proposed Old Testament commentary, in the opinion of some men, would tend to disturb the interests of Lutheran unity—and fortunately the fear was without real foundation—its publication was delayed for some years after the manuscripts had come into the hands of the editors.

Courageously, Doctor Alleman contended for the validity of the views expressed by the scholars of the church in their exposition of the respective books of the Bible and for the right to proceed to the publication of that which had been conscientiously and laboriously undertaken. For a time it seemed as if all efforts to secure the issuance of the volume would prove futile. It was even feared that Doctor Alleman might not live to see this monumental work in print. In fact, in a letter addressed to his editorial colleague under date of November 25, 1947, he wrote: "I confess that I have given up hope of ever seeing the book." But happily, after much delay and required revision of materials on the part of the editors, the *Old Testament Commentary* came from the Muhlenberg Press in 1948. In the last stages of proofreading Doctor Alleman's eyesight had become so dim that much of the responsibility fell upon the shoulders of Mrs. Alleman and his younger colleague.

Thanks to a gracious Providence, the senior editor lived five years beyond the date of publication, long enough to enjoy the wide acclaim of his work and to see it vindicated in the world of Biblical scholarship. In reviewing the book Doctor John Aberly wrote, "The Commentary accepts the findings of the most recent scholarship regarding the formation of the Old Testament Scriptures but does not attempt to discuss the critical processes by which these findings have been reached. Its object is rather to furnish what is needed to understand its meaning and to appreciate its religious value—a Word of God to our times as well as to the times for which it was first written. . . . The students who have been helped by the oral instruction of these Biblical scholars will be especially grateful that they now have access to these in permanent form. They no doubt will share with me a feeling of gratitude that Doctor Alleman, though in retirement, continues to speak to them in this his latest volume, for though writers of the comments are many, the impress of his scholarship and piety may be seen all through the book."

Writing in the Princeton Seminary Bulletin, Professor Henry Snyder Gehman, of that institution, declares: "This commentary presents a Scriptural and theological approach instead of that of fundamentalism. Questions of authorship are generally faced quite frankly . . . but the Old Testament is always regarded as a part of Divine revelation. In fact an open mind toward authorship goes back to Luther himself. It is indeed refreshing to note (p. 627) Alleman's apt quotation which shows the Reformer's sane attitude toward critical problems. . . . This commentary is a credit to Lutheran scholarship and shows how an evangelical spirit can pervade the scientific scholarship of the Old Testament. Both the editors are to be commended for the work they have done in editing this splendid volume. This book furthermore represents a fitting climax to the long pastoral and teaching career of Professor Alleman. . . ."

Besides sharing in the editorship of the *Old Testament Commentary,* Doctor Alleman himself wrote the introductory article on "Why We Study the Old Testament," the commentary on the Book of Genesis and likewise, on Ecclesiastes, and collaborated in the preparation of the introductory articles on "Hebrew Prophets and Prophecy" and "The Messiah in the Old Testament Scriptures" and in the exposition of the Book of Exodus and the Psalms. In addition he revised a number of manuscripts.

So large and clear is his hand in the work that it definitely stamps him as an outstanding commentator on Scripture. Few scholars in Lutheran circles in America have contributed as much as did he in fresh exposition of the Word. Pervading all his work was his profound faith in the Word of God, which he expressed in terms of the Baltimore Declaration in his introductory article ("Why We Study the Old Testament," p. 3): " 'We believe that, as God's revelation is one and has its center in Jesus Christ, so the Scriptures also are a unity, centering in the same Lord and Christ. Therefore we believe that the whole body of the Scriptures in all its parts is the Word of God.' "

IN MEMORIAN: HERBERT C. ALLEMAN WHO OPENED TO US THE SCRIPTURES

By Raymond T. Stamm

In the allegory of the Pilgrim's Progress, "Mr. Interpreter" is the human agent of the Holy Ghost, and that, precisely, is the function of the Christian preacher. An interpreter stands between two other persons, explaining to each what the other means. He is the Latin *interpres,* agent, translator, and messenger from God. His business is not to interpolate, but to state accurately "to each in his own native language" what Another is saying.

To qualify, the interpreter of Scripture has so to enter the mind of each of its writers, that, as he reads, the very atmosphere between his eye and the sacred page comes alive with its innumerable company of witnesses to the judgment and mercy of God. He has also to know the mind of his own generation, who live in a world that has changed, and continues to change, even while he is speaking to it. His purpose is to bring the religious experience of the men and women of the Bible to bear upon life today, so that history may move toward the kingdom of God. All existence, therefore, is his province: historian, philosopher, theologian; poet, artist, and actor, but actor in the primary sense of doer of the word he is interpreting. For him there is no royal road to competence, but the hard road that starts at the tower of Babel and takes in many a language detour, ancient and modern, in its prophetic service of the God who has purposed in himself to unite all things in Christ.

Experienced Scripture

In May-time on the Hill, the song of the wood thrush competes with the interpreter for the ear of the class. But, like the Psalmists, Dr. Alleman knew how to blend the music of God's outdoors with the voice of conscience from man's inner world. One memorable afternoon his subject was Luther's "Was Christum treibt" viewed as the basis of canonicity. Not Scripture as an *external* authority but *experienced* Scripture was the point of it. In that lecture religion became deeply personal, and the class was taught to look for guidance to the Spirit's concurrent revelation.

Dr. Alleman was not an apologist stamping his class with a slogan from Luther, but an interpreter of the Prophets intent on lighting up the imagination and inciting the will of young men to see visions and get busy with what ought to be. In his hands the Bible became a laboratory manual based on millennia of human experience with God. His emphasis on personal religion was the application of scientific method to the development of the spiritual life. As in chemistry and geology, Dr. Alleman wanted his students to observe the facts and draw straight conclusions from them. The laboratory method was his antidote for the poison generated by naive acceptance of untested beliefs and by the cynical doubts of a world perpetually at war with itself and with God.

Near the close of his life, Dr. Alleman wrote: "I had hoped to live to see my Church bridge the gap between Luther and his devils and Swedenborg and his 'angels,' but there are some syntheses we are never to make in this stage of our development. Perhaps polarity is a necessary limitation in this mundane sphere." But some of our limitations are self-imposed, and his way of transcending these was to send his students to spy out the land and confront both the right and the left with the facts of the case. Hence his zeal to promote the study of the languages, the archaeology, and the history of Bible times. He wanted his Church to take seriously its claim that the Bible is the word of the God who acts in history. He labored to show that these Scriptures which every man must experience for himself had been experienced first by the writers of the Bible as an integral part of God's total creative process. Desire to promote personal religion gave him his vocation and brought him from the parish to his strategic position in the classroom as a teacher of interpreters of Scripture.

THE MORE EXCELLENT WAY

The interpreter is not a sibiloquist. Dr. Alleman regarded the Seminary as "a denominational seed-bed and not an experimenting station." "As a Lutheran," he said, "the Creeds and the Augsburg Confession fence me in." Yet as a loyal churchman he still had freedom "sufficiently wide for a transfiguration into present thought." As a staunch defender of the Protestant principle that every man is his own priest, he had to spend much time pleading with those who set themselves up as censors in matters of scholarship of which they were not competent to judge, and whose first question was not "Is it true?" but "Is it Lutheran?"

Dr. Alleman's own formative period came at a time when, partly in revulsion from the excesses of revivalism, partly in reaction to the impact of Darwin and Hegel and the Graf-Wellhausen theory, and partly in perpetuation of cultural differences, our churches were engaged in a process of interexcommunication. For the most part they were sincere in their fence-building, but there were occasional spite fences and all too many sacrifices on the altar of the Sectional Fear and the Stunted Imagination.

In the course of time the fences of language, lodge, and liturgy rotted away for lack of sons and grandsons interested enough to repair them. But there was one fence of more durable interest. This was the theory of verbal inspiration of the Scriptures, which still is the road-block to Lutheran unity and union. Dr. Alleman saw that the aspiration for Lutheran unity, good and right in itself, was liable to degenerate into a chauvinism fatal to the interdenominational coöperation which had been visualized by the founder of our Seminary a century or more before its time.

This pan-Lutheran movement imposed a censorship upon the work of its scholars, which, though tacit, was no less pervasive. Nothing must be published which might offend the most conservative common denominator. By the time Dr. Alleman began his work in the Seminary, the alarm raised by the results of textual criticism had subsided, and anything that had to do with the Hebrew language was relatively safe to write about. But in the sphere of "the higher criticism" such questions as the source theory of the Pentateuch, the Second Isaiah, Jonah, and the date of Daniel continued to arouse opposition to the application of the historical method. Church historians enjoyed freedom of research in their study of the Medieval, Reformation, and Modern periods, but in New Testament studies the negative conclusions of some of the radical critics led many conservatives to fear the consequences of a rigorous application of the canons of historical criticism. Thus the scholar's conclusions became subject to censorship for reasons of ecclesiastical policy which had little or nothing to do with the technical questions at issue, and the pressure of the Church on its Seminaries was to indoctrinate rather than to educate for research.

Dr. Alleman met this situation with wisdom and patience. Having to work with growing minds, changing methods, and avalanches of newly discovered facts, he saw that unless our Seminaries raise up young scholars to pioneer, the Church's apologetic will become increasingly irrelevant. By his own hospitality to new truth duly tested, he incited his students to adventure in research.

Humility, combined with unfailing humor that sprang from confidence in future vindication, gave Dr. Alleman the wisdom not to squander his forces on "Pickett Charges." "In group work," he said, "the straight line is very often not the shortest distance between two points; but to the contrary, the curve is quite frequently the line of beauty that wins the day." His care was to provide for steady growth and to avoid catastrophic upsettings, and his method was to persuade rather than to make enemies of those who happened not always to see eye to eye with him. Translating Deut. 6:5, Lev. 19:18 and I Cor. 13 into English was thus only his first step in interpreting the mind of Christ in the Christian. At a meeting of the Advisory Council of the American Bible Society he said, "Let us begin with a common task, and leaving the elements let us go on to perfection." That was his counterproposal to those of his Church who were insisting on a *Lehrdisziplin* which, like the Pharisee, would excommunicate all others. Writing shortly before his death of the danger of Lutherans reverting to sectarianism, he ended his letter in Paul's more excellent way: "So I come back to what I contended for at Omaha: let us work together on the basis of Love as the fulfilling of the Law."

Opening the Scriptures

The Greeks who came to Philip in the temple did not ask him to explain the differences between the Pharisees and the Sadducees on the interpretation of their Bible. They said, "Sir, we would see Jesus." That too was the quest of the Seminarians. Nevertheless their spiritual lives had been affected by these controversies in the churches. They came to Dr. Alleman not as blanks, nor as palimpsests, nor as case studies to fill a filing cabinet, but as growing persons and as prospective friends aspiring "to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." With them came the assets and liabilities of their homes, their home towns, their home congregations, their high schools and their colleges. Their character traits would help or hinder, and would give each student generation its own corporate individuality. When the tug of the class was toward the left, the problem of the interpreter was to get them to appreciate the perdurable values in the tradition; when it was toward the right, his task was to open the closed mind to the facts which it was ignoring. Whether right, or left, or middle of the road, all needed to learn the spiritual use of eyes and ears, and all were invited to regard the interpreter not only as their teacher but as their friend, as they traveled with him on the journey through the Land and the Book.

This journey began with an introduction to Jesus at home with his people in Palestine. That would have been easier if all could have been students of Hebrew and Aramaic and Greek and Latin, and had been trained to greater facility in the cultured use of their own mother tongue. Dr. Alleman never ceased to marvel at the miracle of communication by speech. Language was to him the mirror of the universe, a mystery not of physics but of the spirit expressing "all that the mind can know or the spirit aspire to." His sermons were models of cultured English inspired by the poetry of the Bible and enriched by classics read in the leisurely days before the Age of Digests. When the first flush of enthusiasm of beginners in Hebrew faded, and the going got complicated, his problem was to persuade them to keep at it long enough to use it under pressure of sermon writing with the interloping telephone and appointment book at the pastor's elbow.

Hebrew and the other languages, however, were not the end but the means to interpret the word of God. "The marvel of the Old Testament," he used to say, "is the scope of its media of revelation." To get his students to see that the Bible is not a capsule of suprahistorical revelation dropped into a social, political and religious vacuum, he took them, via his illustrated lectures, to the Holy Land. There, at Nazareth, in Capernaum, in Samaria, and on the Mount of Olives, he showed them how the Bible is the creation of God working with men, and how the life-stream of the Spirit in history has produced all its parts and given them their unity as God's message of salvation. "Luther," he said, "apprehended that this message ('Was Christum treibt') was what lay enshrined in all the books (of the Bible), and not a series of trick symbols which spell J-e-s-u-s, or any other system of reading future eventualities by means of hidden signs."

By associating the voice of prophecy with the voice of conscience, rather than onesidedly with prediction, Dr. Alleman made Bible study a personal religious experience. This sent his students straight to the Book itself through the maze of isms that sought to interpret and defend but too often obscured it. Pietism he found too naive, orthodoxy too narrow, liberalism too reckless, fundamentalism too literalistic, neo-orthodoxy too despairing. None of these partial insights satisfied him. Often they mistook poetry for prose, and thus misunderstood the ancient Orientals who measured the ways of the Eternal not with the telescope and the scalpel but with imagination that can say "when the Himalayas shall be ground to powder by a gauze veil floating against them once in a thousand years." With his own poetic and historical insights, he labored to enlighten a censorship which was still insisting that there had been no rainbows before Noah.

To test all the isms by the facts and to get his students to think for themselves required courage and tact. Dr. Alleman never raised questions gratuitously, but he did not shrink from the new discoveries which made rethinking inevitable. Thus, for example, Bishop Ussher's comfortable chronology had to undergo Operation Stretch—from 4004 B. C. to the fossil men in the caves of Palestine 150,000 years ago. When this raised questions that could not be sidetracked by the common expedient of dividing the mind into one compartment for science and another for religion, he did not treat them as evidence of sinful doubt but as open doors to new adventures of mind and spirit toward understanding the infinite mystery of God's way with men.

Looking at sunset across the Jordan at the variegated cliffs of Moab, the traveler is reminded of Shelley's plaintive lines:

"Life, like a dome of many-colored glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments."

But Dr. Alleman, at home with the Psalmists, and having seen with Moses the Bush that was burning yet not consumed, was able to do what no poet of despair can do. He had learned from Jesus that the salvation offered by the God who "is not the God of the dead, but the God of the living" pertains both to the life of this present world in all its aspects and to life eternal in the world to come. His students, walking with him on the Seminary part of life's road to Emmaus, learned something of what Cleopas meant when he said to his friend, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

THE INTERPRETER'S HOUSE

The dedication of his volumes in *The Lutheran Leadership Course* to "J. S. A." stands in grateful recognition that our interpreter did not work alone. His lectures and sermons and books express a personal religion that was wrought out in the intimacy of his family. During his last years Mrs. Alleman was literally eyes to him. Together, through a life-long spiritual companionship, they lived with the Christ who was being interpreted.

Like the house of Cleopas, the Alleman home on the campus was a hospitable home. To it the Seminarians were always welcome for fatherly advice and encouragement; and when their Seminary days were over, the interpreter's house became for them a graduate school of friendship where they could come for a look at their own ministry of interpretation through the longer perspectives of wider experience. Thus teacher and student were mutually enriched, each by the other's faith.

Yet there is a sense in which every interpreter, even in the midst of his family and his most intimate friends, must walk alone with Jesus. The Christ of the Emmaus road is the Pioneer who is always "going further." The interpreter of Jesus has always to be keeping pace with him, out in advance of those to whom he is interpreting.

If Moses and Jeremiah and Peter and Paul could have foreseen all that their call to the service of God would cost them, they might well have considered it sheer presumption to think that they could contribute anything to the coming of God's kingdom. So too, the young minister, through no fault of his own, but simply because the experiences of a lifetime cannot be telescoped into the three years of a Seminary course, has to begin by taking ever so many things on the testimony of the men of old, while he proceeds to verify them in his own experience. But since no man has ever come back to tell us what it is like to be carried "to Abraham's bosom," there are some things in the life and teachings of Jesus that will have to be taken on faith as long as we are on this side of the grave. Nevertheless, having found that the promise, "As thy days may demand, so thy succor shall be," has held good for more than threescore years and ten, the interpreter is ready to sail confidently beyond the sunset, there to explore the implications of his Lord's own inference from "the passage about the Bush."

There is a strange room in Bunyan's Interpreter's House where a lamp is fixed to the wall and a man is standing beside it, pouring water on it to put it out. But the more he pours, the higher and brighter the flame. When Christian is at a loss to know what this means, the Interpreter takes him to the other side of the wall, where Another is ceaselessly pouring oil into the reservoir of the lamp. The faith that undergirds the allegory has to be put to the test to the very end of the day which is to be the beginning of the new morning. That is what Dr. Alleman has done. "Eye hath not seen, nor ear heard" what now he sees and hears. But by that same faith which is "the substance of things hoped for, the evidence of things not seen," we believe that he is waiting with his Lord to welcome us to another of life's "many mansions," where

"God is His own interpreter,
And He will make it plain."

IN MEMORIAM: HERBERT C. ALLEMAN WHO DISCUSSED WITH US THE SCRIPTURES

By J. M. Myers

Perhaps the most appropriate Biblical text that could be selected to introduce our sketch of Dr. Alleman's method of interpretation is recorded in Acts 17:3 which, according to Goodspeed's translation, states that Paul "discussed the Scriptures with them" (i.e., with the Jews of Thessalonica). Of course the apostle tried to show that the Scriptures pointed to and testified to the sufferings and resurrection of Christ. One can easily imagine the sharp questions raised by the congregation on so vital an issue and the patient but satisfying responses of the apostle. For "some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women."

Dr. Alleman was essentially an interpreter of the Scriptures and the method he employed in that role was that of the teacher. He discussed with us the Scriptures in terms readily understood and in a way calculated to arouse our interest and command our loyalty to the central figure in the Scriptures, Jesus Christ the Son of God. As the appended list of his books and articles indicates, his chief aim was to make available to people, especially to his students, "the depth of the riches and wisdom and knowledge of God" and to invite them to share in "the unsearchable riches of Christ."

FAITH IN CHRIST AS GOD'S LIVING WORD

The task he set for himself was approached from a profound and convinced faith in Jesus Christ as personal Lord and Saviour, God's living Word to man. In his meditation on The Hill of Decision, he wrote "Every man or woman within sound of the Gospel message must decide for Christ and the true Lord God." There is the aim of his teaching and preaching. And it was born of his own experience of the faith-life which manifested itself in every contact in classroom, pulpit, and in personal relationships.

In an incisive article on "Why we study the Old Testament" in *OTC*[1] he said, "The OT is the record of world history in the realm of the soul, of the pursuit of man by the Spirit of God, having its climax in the Incarnation. Without that climax it is a blind alley, and we should never have had a Bible. The Word made flesh is the key to that long and troubled story. The OT without the NT is a body without a head; and the NT without the OT is a head without a body. We must never forget that Jesus Christ is the flower of the Jewish race. He is not an isolated mountain peak; he stands at the head of a long chain. Back of the Bread of Life was the wheat and the soil, the sunshine and the shower of a Providence whose goings were of old. A long line of history went into the making of the Son of Man, and we cannot be too thankful that the Divine Spirit moved men to preserve it" (p. 2). There is his method of approach to the Scriptures and the key to his interpretation of them. They pointed, he believed, to Jesus Christ who is our Leader. "Our Leader has passed through the darkness and come back again. Across the untrodden waste of darkness there is one track—it has been made by His risen feet. If He is our Leader through death into life, then all who follow in His train share in His victory. His leading will not end until He has brought us where He is, our ever-living and exalted Leader" (*Personal Religion*, p. 100).

The first aspect of his method of Bible study and discussion, therefore, was faith in Christ into which he lived himself and which he was thus able to impart so successfully and significantly to others. Hence his students could say, "Out of a rich fund of understanding and experience, and always with the courage of conviction . . . you advised us as best you knew . . . not alone as students destined for service of the Church, but as men destined to serve humanity."

ESSENTIALITY OF HISTORY AND EXPERIENCE

The preface to the courses offered in the department of Old Testament headed by Dr. Alleman states: "The Old Testament is looked upon as the vestibule to the New. Christianity flowered on the parent-stock of Judaism. Jesus Christ was a Hebrew, after the flesh, spoke a Semitic dialect and was nurtured on the Hebrew Scriptures. An appreciation of this oriental background of the gospel is cultivated (a) in the study of the language and Scriptures of the Old Testament, (b) in the study of the history of Israel and the institutions and literature in which its religion found expression." Similar thoughts are expressed in the preface to *OTC*. "The Old Testament covers a much wider field, both in time and in type of material, than the New Testament. It is necessary, therefore, to have an acquaintance with the sources and the background of the material, the world out of which it emanated, and the experience of inspiration which produced its oracles" (p. iii). A most telling passage dealing with the same subject is found in the article quoted above—"Why we study the Old Testament"—"What is it that made the OT a book sufficient for the education of Jesus Christ, and the handbook of his disciples, leading them to call it the inspired book of God? The answer is, it is the record of a great revelation in a great experience. It grew out of life—life such as ours—life moving on various levels of quality, some of it sordid and some of it saintly, but all of it disclosing a movement in history for the salvation of men, reflecting a great ideal, a great disappointment, a great deliverance and a great destiny. This record could not have been written unless it had started with man where he was. The Hebrews were realists as well as idealists. If such a people was to know God it must be through the concrete experience of living. Life for them was a unity. Their God was a part of their life and they learned to know him through the events of their life. From time to time men were raised up to interpret those events—Moses and the prophets after him. 'The strong sense of corporate personality amongst them, combining ancestors and descendants with the present generation in the unity of the bundle of life, helped to make history the supreme revelation of God. . . . The philosophy of revelation is, for the Hebrews, primarily the philosophy of history' " (*OTC*, p. 1).

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[1] Abbreviation for *Old Testament Commentary* ed. by Alleman and Flack.

That is why his sermons and classroom lectures were so full of historical anecdotes. He wanted us to see the life of the people through whom the Spirit of God spoke so effectively. The Book was the record of that life and, to be understood, the life it depicted had to be clearly visualized. History was for him the record of the life-experiences of Israel. His students will never forget his clear exposition of the historical experiences of the exodus, the period of the Judges, the foundation of the kingdom, the exile and the return. The history of Israel in its world milieu related as experience with God was constantly stressed.

PERSONALITY

Dr. Alleman's widely-read and thrilling little book on *Personal Religion* offers a further hint as to his method of Biblical interpretation. He was strongly of the opinion that God works through personalities and that revelation is fundamentally a personal matter. Two of his favorite books were Thomas Carlyle's *Heroes and Hero Worship* and Fleming James' *Personalities of the Old Testament.*

His lectures on the prophets dealt largely with a description of the personalities of those noble and exalted leaders of Israel. He was especially fond of lingering on the personal lives and religious experiences of Amos, Hosea, Isaiah and Jeremiah. The latter offered ample material for his fertile imagination and for hours he would discuss the inner life, the prayer experiences and the cross of that great prophet. Job and Qoheleth were not neglected. They too became vital, alive, in his discussions. Their very presence was felt as he took upon himself their nature and their message. They spoke again through him. In the classroom hung Sargent's Frieze of the Prophets and as he discoursed upon those mighty religious leaders they often appeared to step out of the painting and take their place behind the desk, speaking to us with amazing relevancy. Even the Psalms were interpreted personally. He brought to life again the men who were responsible for those religious lyrics.

Language and Geography

Our first course with Dr. Alleman at the Seminary dealt with Israel's world. While we were in a general way aware of the geographical location of Palestine and knew something about Egypt and Mesopotamia, we later discovered that we really knew next to nothing about their physical characteristics. He had visited those ancient lands in 1913 and on the basis of that first-hand knowledge painted picture after picture of their sublimity and grandeur as well as their less inviting and often revolting features. He told us of Jerusalem, the Jordan Valley, the Dead Sea, and especially Galilee over which he loved to tarry, pointing out the places frequented by our Lord. The land could not be separated from the people, nor the people from the land. They belonged together. His powers of description were phenomenal and the verbal portraits of those sacred places will remain with us throughout life. They brought alive the Biblical characters in their times and places.

Of equal importance was the language of the people. So much is clear from the fact that he collaborated with Professor Harold L. Creager in bringing out a *Beginners Hebrew Grammar* and that he fought continually and successfully the pressure for abolition of Hebrew for elective courses required of majors in his department. While he believed thoroughly in the broadest possible appeal of the Old Testament to those without linguistic preparation or aptitude, he was firmly of the conviction that the preacher should be thoroughly furnished with every possible equipment to understand and propagate the Biblical faith. To that end he held fast to the original languages of the Bible as essential.

One thing he especially revelled in was word study. In an address delivered at the Theological Seminary of the Reformed Church at Lancaster he described the meaning of dawn which he said comes from a root meaning to be black. "The night travails and brings forth the day." His chapel sermon on "Micah on National Security" is a word study of Micah 6:8. His description of *persona* in *Personal Religion,* p. 1, is classic. Those illustrations demonstrate his effective use of word study to portray the message he had in mind for the occasion and how he used it to point up the message of a sacred writer.

Nor was he unaware of the use of words in poetic structure. "Hebrew is a pictorial language. Its words are built on roots which are symbols of objects, states and actions. 'Every other word is a concealed metaphor.' It is concrete in the expression of even spiritual concepts. Such qualities go to make it the language not of theology but of religion, not of doctrine but of experience. With its sevenfold manipulation of verbal roots, which dominate in the sentence, it lends itself to the synonymous expression of emotion, and this natural product is the key to its poetry. . . . The bent of the Hebrew mind toward duplication of expression has determined the form of its devotional and gnomic poetry" (*OTC*, p. 82).

THE CRITICAL APPROACH

What has been said so far makes it plain that the critical approach to the study of the Scriptures was not only accepted but utilized for the understanding and interpretation of their message. In the invitation to participate in the commentary projects for which he was so largely responsible he said, "A clear view of the origin of the several books is necessary to their interpretation. It is impossible not to take into account the critical work which has been done on the books, but the processes of criticism have no place in the plan of this commentary. We want the message of the books: the life out of which they came and the life which they tend to cultivate."

His own moderate attitude toward this approach may be judged by the following sentences taken from his introduction to the book of Genesis in the *OTC*: "In the judgment of those who have studied the book most profoundly, the religious writers of Israel recast into this new form all the materials of the past which bore on their career, especially those which had to do with their beginnings, in order that the people might never lose the great truths which that past had taught them. The difficulty in locating Genesis as to editorial authorship or date is due to the fact that we have inherited the book as part of the Pentateuch, or Jewish Torah or Law, and literary critics have made too much of the so-called sources and not enough of the whole as a composite work. Genesis, so far as its contents are concerned, is a complete work in itself . . ." (p. 172).

CONCLUSION

In the description of Dr. Alleman's method of Biblical study and interpretation, he has been permitted, for the most part, to speak for himself. For us his has been the ideal method, validated by experience and justified by results. It might be truly said of him as it was said of John Cotton: "When he preaches out of any prophet or apostle, I hear not him, but that very prophet or apostle; yea, I hear the Lord Jesus Christ himself speaking in my heart."

MEDITATION

By H. F. BAUGHMAN

Text: Ecclesiastes 3:11, "He hath set eternity in their hearts."

Our beloved teacher has passed through a door into a larger room than this he left and lovelier. It was characteristic of him that as he faced this experience he should make calm, unhurried arrangements for all the details of this service, including the suggestion of the passage of scripture upon which the meditation should be based.

This he did, not as one who went "like a quarry slave scourged to his dungeon, but as one soothed and sustained by an unfaltering trust." Yes, more than this he moved toward this adventure as one with a great conviction in his soul, a superb victory in his heart and the light of God's countenance reflected in his eyes.

I believe that he selected this passage of scripture not only to be an expression of his own conviction, but as his parting message to Christian friends. He did it in order to commend to them a way of life in which he had found, not freedom from dark and trying experiences, but that which is infinitely greater, victory over every adversity. He was aware of an available resource which lifted his own powers to a higher level and made him more than conqueror. And to him this word was the descriptive of that divine enhancement which he knew. It meant not merely immortality, but that quality outside ourselves which is the complement of physical life and which urges man on with a divine dissatisfaction ever moving forward to the eternal.

Willa Cather some years ago published her book, *Death Comes for the Archbishop*. It was published in the midst of the cynicism and doubt and despair which characterized a sophisticated age. By contrast with most of the literature of that day, her story was gentle, beautiful and faith-filled. It was the story of a good bishop who moved among men as a ministering presence, pouring out his energies unselfishly for others. He carried with him wherever he went a peace and confidence that were beyond anything the world could give. As his steps began to falter, and his strength to wane, he was aware of that which was awaiting him. He faced this too in peace and victory. And when death came to the archbishop it came not as a dark angel of tragedy, but as a messenger of light sent from God. The archbishop lived as one who knew that God had set eternity in his heart.

It was such a way of life begotten by such a faith that gave to our teacher his victory. This victory was reflected not only in his classroom and pulpit utterances, but in all the ways of his life. It could be said of him as Peter said of his Saviour, "He could not be holden of death." God had set eternity in his heart and death had no dominion over him. Today, "he being dead yet speaketh." He calls to us and invites us to live not as denizens of time but as citizens of eternity. His poised faith bids us live as those who are aware that God has set eternity in their hearts.

Often I have visited an old cemetery in old Philadelphia, and re-read the inscription on a stone there. Its message comes to me today as the description of the conviction by which our teacher lived and which he commends to us:

The Body of
B. Franklin, Printer
(Like The Cover Of An Old Book,
Its Contents Torn Out
And Stript Of Its Lettering And Gilding)
Lies Here, Food For Worms;
But The Work Shall Not Be Lost;
For It Will (As He Believes) Appear Once More
In A New And More Elegant Edition
Revised And Corrected
By Its Author.

A TRIBUTE

By the Students on the Occasion of Doctor Alleman's Retirement From Active Service as Professor at the Seminary

Dr. Herbert C. Alleman . . . on this occasion in honor of Distinguished Service by you to Gettysburg Seminary and the Lutheran Church . . . your students everywhere . . . salute you!

Year after year, answering the call to teach and to preach and departing dutifully from the quiet halls of Gettysburg . . . we "set out for Carthage" . . . armed with your confidence in our spiritual fortitude, your faith in our talents and abilities, and your trust in us.

Gentle scholar, ordained teacher, counselor and friend . . . your students of many years, the world over . . . greet you!

With the passing of time . . . which has not divided us from you in heart or mind or spirit . . . we have often renewed our strength at the deep well of your abiding friendship. Working with you in our young days . . . we learned to respect you and to admire you, but most of all we learned to love you . . . because we were often uncertain and sometimes afraid of the road ahead. Inexpertly following our Star . . . we were confronted by doubts and tormented by misgivings . . . because we were young, and things not plain to us.

Adequate to the task, you never failed us. You were infinitely patient and always kind. You walked with us and you talked with us . . . you never avoided us even when you were very tired . . . and you never evaded us, even when our problems were very difficult to solve.

Out of a rich fund of understanding and experience, and always with the courage of conviction . . . you advised us as best you knew . . . not alone as students destined for the service of the Church, but as men destined to serve humanity.

You somehow knew what was unprofitable to the soul . . . what was necessary in order ultimately to gain the victory . . . and so you were able to guide us through troubled waters with a sure hand.

Your genuine concern that we render a good accounting of our stewardship . . . your high hopes for the contribution each and all of us might make to the well-being and happiness of mankind were woven into the pattern of our thought and action. Through the years, it strengthened and uplifted us to remember your faith in us and your belief in our bright futures.

You were generous, gracious, and tolerant. You were full of fun too . . . your humor, which was telling but never hurtful, not only added materially to the enjoyment of our student years, but then, as later, oftentimes cut through discord and reconciled dissenting voices in laughter. Learning to laugh together is one of the things we remember clearly.

We are grateful to you . . . dear Doctor Alleman . . . for all the things we learned from you . . . and especially grateful for having revealed to us the challenge of the far horizon, and the great importance of being true to ourselves.

RESOLUTIONS

By the Alumni Association

We, the members of the Alumni Association of the Lutheran Theological Seminary, Gettysburg, Pa., assembled at the seminary, May 7, 1953, desiring to pay tribute to our beloved teacher and friend, Herbert C. Alleman, do hereby cause this minute to be inscribed upon our records and authorize that a copy of it be sent to Mrs. Julia S. Alleman, Washington, D. C., and to such other relatives of Dr. Alleman as she shall desire:

We desire to express our thanks to God for Dr. Alleman as a teacher; a teacher who as a member of the faculty of this seminary over the past quarter of a century has been teacher to probably more than one-fourth of the ministers of our church and, through his books, has been a teacher to the teachers of our church schools in the understanding of the basic Biblical material by which they teach.

As one group of those taught by him, we would bear witness to new vistas opened to us by his sensitive perceptiveness, his wide culture and his warm human understanding.

We would express our thanks to God for Dr. Alleman as friend; a friend with the gift of turning the most ordinary conversation into the profit of a college education and the shortest talk into the inspiration of the holiest of communion.

We would record our thanks to God for Dr. Alleman as a champion of faith; that, though the gentlest and most generous of men, because of his faith in us, the common people of the churches, and in a God who is not the God of the dead but of the living, whose Spirit guides us into all truth, when forced into battles between that faith and the forces of fear and formalism, he stood like a mighty fortress of our God for all of us and for our liberty in Christ.

We give thanks to God for Dr. Alleman as counselor, as one who turned his wounds into sympathy and understanding and his crosses into healing and strength for us in ours.

We would express our thanks to God for Dr. Alleman as the great encourager; for setting hopes in our souls and dreams in our hearts, for tending lamps that otherwise would have utterly gone out and for binding even the weakest and least worthy of us by unbreakable bonds to the God who brings us through to these goals even if it be by our failures and by many a cross.

We would record our gratitude to God for Dr. Alleman's humor; that humor which always started somewhere deep down in his soul and so often set our souls blazing with the glory of God, a glory that our solemn, stumbling minds never see until they are set soaring on the wings of laughter; a humor, also, which would strangely bring to us a humbleness without which there is no entering of the Eternal into us.

We would seek some faltering expression to God of our thanks for Dr. Alleman's luminous soul; for one who wore so lightly this garment of the flesh that the radiance was always shining through and rubbing off on the rest of us, so that now as that garment is laid aside it seems not strange that his luminous presence should be with each of us the more, in kindling communion, reconciling counsel and our still being led—and spurred—from present insights into larger ones by him.

And while we try to express in fleeting phrase and on a fading page an affection and an appreciation which shall be kept shining into eternity into the hearts of so many of us, we would give this thanks to God that of all the mercies and the glories of himself that he has shown us in our teacher and our friend, he has granted us this one thing more, and has by so much made heaven a fairer place, that he who found it in himself under God to give himself so greatly to us here shall be a part of the great bestowal that shall be our welcome to our Father's house in heaven.

To this comfort which we have in common in Christ we commend those of his closest family circle as we constantly and renewingly commit ourselves.

HE CLOSED THE BOOK

By H. C. Alleman

He closed the book. It was the simple and obvious thing to do. Every Sabbath day the reader of the lessons of the synagogue, when he had come to the end of his lection, closed the book. In doing so Jesus but followed the example of countless readers before Him. But something happened in the synogogue at Nazareth that day that had never happened before. The book had been closed before, but it had never been closed like that. It had been closed by reverent hands but not by the Master's hands; never with such words as Jesus spoke, never with such claims as Jesus made. In fact the book would never be opened again as it had been opened before.

Why did Jesus close the book?

First, He closed the book because it was not an end in itself, because it had come to fulfillment. This is Jesus' own answer to the question we have asked: "This day is this scripture fulfilled in your ears."

Let us recall what it was that he read. The lesson was from Isaiah 61, including verses 1-3. It is a segment of that part of Isaiah which deals prophetically with the deliverance from the Babylonian captivity, then about to come. This so-called Second Isaiah is a book of SALVATION. For the people to whom its prophecies were given it was the prospectus of the return to the land of their birth and their re-establishment in the religion of their fathers. Running through it like a golden cord is a series of lyrics on the call and mission of God's Chosen One, extolling the service of their God, particularly the experience of the Servant in that service, and, in the classic fifty-third chapter, His death, and, if these verses of chapter 61 form one of them—and there is good reason for taking it so—heralding His mission to the world.

These songs have been a stumbling block for Jewish exegetes. "Of

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whom speaketh the prophet this?" With guarded reserve scholars have ventured their interpretations. But here is a man who reads the last of these songs, well knowing their connotations, and then closes the book and says, "This day is this scripture fulfilled in your ears." It is not enough to say that He was announcing the platform on which He proposed to conduct His ministry. He was quoting a prophecy, and He knew what He was quoting, and He said it was fulfilled. The book was the teaching, He was the Teacher. The book did not have its interpretation until He interpreted it. The tragedy of the Jews to this day is their inability to interpret it.

Let us get this clear. The fulfillment of the book is Jesus. We have the book with us still, and we read it still, but we do not read it as rulers of the synagogue read it. Its prophecy is illuminated by its history. Instead of being just a whisper and a promise, it is now a story of what has been and is. It is a simple matter of history that the words of Isaiah have become the classic description of the mission of Jesus Christ. As a prophecy, considered by itself, we see one who is only, to use the words of George Adams Smith, "a spectre, a dream, a conscience without a voice, without a name, without a place in history. But in Jesus the dream becomes a reality; He whom we seek in this prophecy only as the purpose of God, only through the eyes and the conscience of a generation yet unborn, comes forward in flesh and blood. He speaks, He explains himself, He implements the hopes and dreams not only of His own race but of mankind, until then impotent to be born."

We are not left to search for a message that may be proclaimed as the solution of the world's ills—we have our message. The book is closed. The fact is here. Read the sermons of the first Christian preachers and what do we find in them but an overwhelming consciousness of Christ. Their writings are flooded with it. Their sermons and their letters, their ideals and their enthusiasms, their uplook into heaven and their outlook upon the world are but different versions of the dominating influence of Christ.

Again Jesus closed the book because it is only a book. We have said, the book was not an end in itself. Protestants at times have come near to making it an end in itself. We have put our faith in the text of the book, just as we have put our faith in the text of our Confessions, forgetting that we are saved by the Lord of the book. On the other hand, scholars have treated the book as if it were a collection of archaeological fossils to be segregated and catalogued and placed in their proper niches. The Bible did not drop from heaven, nor is it a mere fortuitous collection of ancient documents.

The Bible grew out of life. It is the record of a great experience—the experience of salvation. It was this which prompted the writers of the Old Testament to write the record of that experience in their nation, and the writers of the New Testament to write the record of the Incarnation and what it has done for us. We sometimes hear people express the wish that they could read the Bible in its originl languages. That is a laudable wish, and, as a matter of fact, it is the only way in which a man can be sure of the meaning of the text of the Bible. But that does not mean that the Bible cannot be understood without

Hebrew and Greek. The original language of the Bible, back of all others, is life. The original language of human experience in its joys and in its sorrows, in its self-condemnation and in its faith—that is the language in which the Bible was first written.

The truths of the Bible become clearer to us, not as we ponder them on the printed page, but as we relive them in experience. The book that Jesus closed was written by the Hebrew people of the highways of life, keepers of flocks and tillers of fields, women in their tents and husbandmen in their vineyards. They were not intellectuals, or ascetics, or visionaries. They were the plain people of the common mass, with their appetites, their loves and their hates.

The Bible has to do primarily with people, people in their individual lives, people with their hopes and fears, their aspirations and their despairs, their meannesses and their sins. Mankind was not catapulted into history like a spawn. By the philosophy of Genesis, confirmed by the literature of the race, mankind came to consciousness and consequent responsibility as single spies, not as battalions. Conscience dawned with consciousness and not with society. The common denominator of the race is not mankind but man. So God speaks to us in this book. "Adam, where art thou?" "Where is Abel thy brother?" "Nay, but thou didst laugh." "Tell me now what thou hast done." That is what we mean when we say that the truths of the Bible become clearer, not as we ponder them on the printed page, not as we grapple with them as abstract dogmas, but as we close the book and see them working out in life.

See how it works. Take the prophetic principle of fixing sins. You may arraign wrong in high places with all the ponderous vocabulary of political and social science, you may pile Pelion on Ossa of righteous indignation in your condemnation of soulless autocracy, or corporate greed, or murderous monopoly, but when God wanted to get results He sent His prophet to the King to tell the story of the poor man's little ewe lamb with its stinging application, "Thou art the man." Take the theological principle of the love of God. You may balance the divine attributes until your logic leaves you no escape from the Fatherland of God. You may read the text from the Psalter, "Like as a father pitieth his children, so the Lord pitieth them that fear him," in the beautiful cadence of Hebrew poetry and know its proper setting in the Jewish church year, but you will never know the deepest wealth and comfort of that immortal smile until you kneel by the bedside of your little boy who has cried himself to sleep over the accidents and disappointments of his day.

Take the doctrine of salvation. You may know all the theories of the atonement, you may be able to repeat in its matchless rhythm the fifty-third chapter of Isaiah, but you cannot know what salvation means until you have had an experience in your inmost soul of being saved like that of the British soldiers who were ferried from Dunkirk to England by the misshapen and forbidding recluse of the Kentish marshes who himself perished by the shells from which he saved them.

Again, He closed the book because life was calling. Jesus closed the book in the synagogue at Nazareth and plunged into the teeming life of the city of Capernaium, teaching its eager souls the gospel of redemption, healing its broken lives, preaching deliverance to its sin-bound captives, recovering sight to those who groped in darkness, setting at liberty those who were oppressed.

Charles Kingsley was the idol of Cambridge. With his prodigious strength he completed the work of three years in six months and came out first in classics and optime in mathematics. They wanted to keep him at Cambridge; his career was assured. But he heard life calling him at Eversley, and he turned to the ministry and to his farmers and millers and poachers, and the blessed life that held him captive for thirty years —till his death.

They wanted to make Albert Schweitzer a privat-dozent at Strassburg, so brilliant had been his record, but he had heard the call of souls and preferred to be the curate of the Church of St. Nicholas, where his informal Sunday afternoon services opened to him the wider door of the world and sent him on his healing ministry to Lambarene.

Dr. Milton Valentine, beloved teacher of theology in Gettysburg Seminary, gave to his students a slogan which all Christians would do well to take as their own, "Christian Truth and Life." It is because the book came out of life that its goal is the solution of life, its queries and problems, its doubts and hopes, its origin and destiny.

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12. "'The Lutheran Principle," Vol. 69, pp. 2-3, Aug. 23, 1901
13. "Some of the Good Old Ways," Vol. 70, pp. 1-2, Aug. 1, 1902
    I. The Small College
14. "Some of the Good Old Ways," Vol. 70, pp. 1-2, Aug. 8, 1902
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    III. The Christian Sabbath
16. "Pennsylvania Evangelical Alliance," Vol. 70, pp. 6-7, Dec. 26, 1902
17. "Heathen Enough at Home," Vol. 71, p. 6, Jan. 30, 1903
18. "The Problem of Charity in a City," Vol. 71, pp. 3-5, March 6, 1903
19. "'A Voice from the City," Vol. 71, p. 7, Oct. 30, 1903
20. "Four Anchors," Vol. 73, pp. 1-2, Jan. 6, 1905
21. "The Church and Civic Affairs," Vol. 73, pp. 1-2, July 21, 1905.
22. "The Rev. Luther E. Albert, D.D.," Vol. 76, pp. 4-5, March 27, 1908
23. "The Evangelistic Campaign in Philadelphia," Vol. 76, p. 6, April 17, 1908
24. "Lutheran Hospital of Philadelphia," Opportunity-Need, Vol. 76, p. 8, July 17, 1908
25. "James Strong—A Pastor's Tribute," Vol. 76, pp. 6-7, Aug. 7, 1908
26. "The Decline of Students for the Ministry, I," Vol. 76, pp. 2-3, Oct. 9, 1908
27. "The Decline of Students for the Ministry, II," Vol. 76, pp. 1-2, Oct. 16, 1908
28. "Henry S. Boner," Vol. 77, p. 6, Dec. 3, 1909
29. "Religion and Health," Vol. 79, pp. 1-2, Aug. 18, 1911
30. "Four Anchors" (Sermon), Vol. 80, p. 9, Aug. 9, 1912
31. "The Fulness of Time," Vol. 80, pp. 1-2, Dec. 20, 1912
32. "Going up to Jerusalem," Vol. 81, pp. 2-3, June 6, 1913
33. "Jerusalem," Vol. 81, pp. 3-5, June 30, 1913

34. "Jerusalem" (cont'd), Vol. 81, p. 2, June 27, 1913
35. "A Camping Tour of Palestine, I," Vol. 81, pp. 4-5, July 4, 1913
36. "A Camping Tour of Palestine, II," Vol. 81, pp. 3-4, July 11, 1913
37. "Damascus," Vol. 81, pp. 2-3, July 18, 1913
38. "Baalbek and Beirut," Vol. 81, pp. 2-3, July 25, 1913
39. "In the War Zone," Vol. 81, pp. 2-3, Aug. 1, 1913

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40. "Giving the Bible to the Common People," Vol. 4, pp. 4-5, Sept. 21, 1922
41. "Professor Moffatt's Translation of the Old Testament," Vol. 7, p. 7, Jan. 15, 1925
42. "Centennial of the Theological Seminary at Gettysburg, Vol. 9, pp. 8-9, Oct. 21, 1926
43. "O Send out Thy Light and Thy Truth," Vol. 9, p. 13, Jan. 20, 1927
44. "Send out Thy Light," Vol. 13, p. 5, Jan. 1, 1931
45. "A Great Trust Company," Vol. 12, pp. 5-6, Jan. 2, 1930
46. "The American Bible Society," Vol. 15, p. 13, Dec. 29, 1932
47. "The American Bible Society," Vol. 17, p. 6, Dec. 6, 1934
48. "The Bible and America," Vol. 18, pp. 4-5, Nov. 28, 1935
49. "The Old Book in a New Home," Vol. 19, pp. 10-11, Jan. 14, 1937
50. "Gettysburg Seminary," Vol. 20, pp. 26-27, Nov. 3, 1937
51. "The Church's Handmaid," Vol. 20, p. 5, Jan. 19, 1938
52. "A Peace Seeker," Vol. 22, p. 6, Jan. 17, 1940
53. "God is Our Refuge," Vol. 28, p. 19, Nov. 21, 1945
54. "Faith," Vol. 28, p. 15, Jan. 16, 1946
55. "The Price is High," Vol. 30, pp. 19-20, Mar. 17, 1948
56. "On Being Eighty," Vol. 31, p. 24, Feb. 9, 1949

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"Some Aspects of the Oxford Movement," Vol. 31, pp. 521-544, Oct. 1901
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"A Hundred Years of the General Synod," Vol. 49, pp. 27-36, Jan. 1919
"The Present Task of the Theological Student," Vol. 49, pp. 479-488, Oct. 1919
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"A Hebrew Deluge Story," Vol. 52, pp. 464-473, Oct. 1922
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"Two Notable Controversies," Vol. 16, pp. 331-340, Oct. 1943
"The Bible as the Word of God," Vol. 17, pp. 215-225, July 1944
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"Dr. J. A. Clutz, In memoriam," by M. Coover and H. C. Alleman, Vol. 5, No. 4, pp. 2-3, pp. 10-12, Nov. 1925
"A Hundred Years" (Opening Address for Seminary Centennial), Vol. 6, No. 1, pp. 8-15, Feb. 1926
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"Opening of the One Hundred and Fifth Year," Vol. 10, No. 4, pp. 2-4, Nov. 1930
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"A Card from Dr. Alleman," Vol. 28, No. 3, p. 13, Aug. 1948

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Advisory Board of the American Bible Society to U.L.C.A. Convention

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GRADUATES

1953

John Chalmers Allan, born at Port Chester, New York, February 8, 1925; graduated from Gettysburg College with A.B. degree; married Helen Jane Nickel June 4, 1949; one child, Deborah; thesis subject, "On Being Born Again: A Study of the Psychology and Theology of the Conversion Experience"; address, 371 Wolcott Hill Road, Wethersfield, Connecticut.

Maude Elizabeth Aurand McDaniel, born at Wheeling, West Virginia, January 8, 1930; graduated from Gettysburg College with A.B. degree; married Lee A. McDaniel May 29, 1953; thesis subject, "An Analysis of Motivation for Christian Lay Social Work"; address, Apartment Dormitory, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

Richard Harry Bartley, born at Tarentum, Pennsylvania, March 15, 1924; graduated from Thiel College with B.S. degree; thesis subject, "An Analytical

Study of Certain Cardinal Christian Doctrines as Presented in the Writings of Luther and Selected Lutheran Sources"; address, 220 West Campbell Street, Blairsville, Pennsylvania.

L. David Bollinger, born at York, Pennsylvania, April 23, 1928; graduated from Gettysburg College with A.B. degree; married Phyllis E. Eichner December 20, 1952; thesis subject, "The Pastor Working With Problem Children In His Congregation"; address, Second Lutheran Church, Baltimore, Maryland.

Carroll Lee Boyer, born at Middletown, Maryland, September 5, 1924; graduated from Gettysburg College with A.B. degree; married Audrey Lee Calloway June 15, 1947; two children, Michael Edwin and Laurie Kristen; thesis subject, "Some Problems in Developing a Philosophy of Christian Education"; address, 602 Biggs Avenue, Frederick, Maryland.

Neil Robert Cline, born at New Martinsville, West Virginia, January 11, 1929; graduated from University of Richmond, Richmond, Virginia, with B.S. degree; thesis subject, "The Doctrine of the Work of the Holy Spirit in Present Day Pentecostalism and the Lutheran Church"; address, 6 North Deford Avenue, Luray, Virginia.

John W. Fehringer, born at Brooklyn, New York, January 25, 1929; graduated from Wagner College with A.B. degree; married Barbara Marie Rumpf August 26, 1950; one child, Christine Helene; thesis subject, "Future Probation As Found In The Modern Day Churches and Sects: An Exposition On Universal Salvation"; address, 233 Main Street, Dansville, New York.

Carl Heim Greenawald, born at Reading, Pennsylvania, February 18, 1929; graduated from Gettysburg College with A.B. degree; married Margaret Elizabeth Gerlach May 29, 1953; thesis subject, "Religious Motivation of American Colonization In The Thirteen American Colonies"; address, 213 Lewis Street, Harrisburg, Pennsylvania.

Ralph Augustus Greiman, Jr., born at York, Pennsylvania, January 28, 1928; graduated from Gettysburg College with A.B. degree; married Frances D. Feran February 18, 1950; thesis subject, "The Teaching Values In Selected Parables"; address, 100 East Third Street, Frederick, Maryland.

Egil Grislis, born at Mitau, Latvia, February 19, 1928; graduated from Gettysburg College with A.B. degree; thesis subject, "Pacifism And The Christian Church"; address, 4106 Parkside Avenue, Philadelphia 4, Pennsylvania.

Jesse S. Hangen, born at Wellington, Kansas, October 12, 1925; graduated from Gettysburg College with A.B. degree; married Shirley Ann Brockmann August 30, 1952; thesis subject, "The Problem of Anxiety: Its Psychotherapeutic And Christian Interpretation"; address, 5012 North 34th Road, Arlington, Virginia.

Herbert Frederick Arthur Hecht, born at Weehawken, New Jersey, November 29, 1929; graduated from Fairleigh Dickinson College with A.B. degree; married Edna Geraldine Kern May 17, 1952; thesis subject, "Deuteronomy And The Fourth Gospel"; address, 195 Jefferson Street, Perth Amboy, New Jersey.

Louis Howard Hetrick, born at Norfolk, Virginia, May 16, 1927; graduated from Gettysburg College with A.B. degree; married Helen Marie Holden; thesis subject, "Martin Luther And Roger Williams: The Relationship Between Martin Luther and Roger Williams In Their Ideas On Religious Liberty"; address, Oak Grove Lutheran Parish, Zelienople, Pennsylvania.

Gordon Charles Hite, born at Baltimore, Maryland, April 17, 1926; graduated from Gettysburg College with A.B. degree; married Jane Louise Koualcik June 28, 1952; one child, Nancy Lee; thesis subject, "A Theological Consideration Of The Correlation Of The Divine And Human Nature Of The Church And The Divine And Human Nature Of Jesus Christ"; address, First Lutheran Church, Norfolk, Virginia.

Russell Ray Kerns, born at Steelton, Pennsylvania, March 12, 1920; graduated from Gettysburg College with A.B. degree; married Charlotte June Strine January 5, 1952; two children, Bonnie Gail and Clarence Leroy, III; thesis subject, "An

Historical And Occupational Analysis Of The United States Navy Chaplain Corps"; address, Jackson Street, Summerhill, Pennsylvania.

Earl Kutz, Jr., born at Hartleton, Pennsylvania, November 30, 1928; graduated from Gettysburg College with A.B. degree; married Elizabeth Susan Ruof July 13, 1952; thesis subject, "Paul's Salvation-Metaphors"; address, Lutheran Parsonage, Hartleton, Pennsylvania.

Elwood Harold Leister, born at Hanover, Pennsylvania, December 7, 1928; graduated from Gettysburg College with A.B. degree; married Shirley M. Gobrecht June 1, 1952; thesis subject, "Lutheran Quietism And The Lutheran View Of The State"; address, 263 Forney Avenue, Hanover, Pennsylvania.

Theodore Lindquist, Jr., born at Pleasant Gap, Pennsylvania, March 2, 1922; graduated from Gettysburg College with A.B. degree; married Nadine Elaine Eustis June 7, 1952; thesis subject, "A Study Of The Biblical Concepts Of Suffering And Their Relevancy To A Contemporary Gospel Ministry"; address, Loganton, Pennsylvania.

Jacob Andrews Longacre, born at Reading, Pennsylvania, February 4, 1926; graduated from Haverford College with A.B. degree; married Marguerite Leister May 3, 1953; thesis subject, "A Study Of A Church In A Small Town; St. John's Evangelical Lutheran Church In Boyertown, Pennsylvania"; address, 714 Wabank Street, Lancaster, Pennsylvania.

Beverly McClain, born at Columbia, South Carolina, December 25, 1926; graduated from Columbia College with A.B. degree; thesis subject, "The Use Of Creative Experiences In The Curriculum of Christian Education"; address, 205 North Robert Boulevard, Dayton 2, Ohio.

Eugene Robbins McVicker, born at Watsontown, Pennsylvania, February 12, 1924; graduated from Gettysburg College with A.B. degree; married Mildred L. Cook May 1, 1948; one child, Marilyn Louise; thesis subject, "History Of The Work Of The Lutheran Churches In America With The Deaf"; address, 113 East Third Street, Watsontown, Pennsylvania.

John Samuel Manrodt, born at St. Louis, Missouri, January 19, 1927; graduated from Loyola College, Baltimore, with Ph.D. degree; married Margaret Louise Pfeil June 6, 1952; thesis subject, "The Relation Of Christian Faith To Mental Illness"; address, 819 North Patterson Park Avenue, Baltimore 5, Maryland.

Howard Allen Mickel, born at Marshalltown, Iowa, February 2, 1925; graduated from University of Nebraska with A.B. degree and Northwestern University with M.A. degree; married Frances Lee Giffen March 28, 1948; thesis subject, "Analytic Group Work: Its Theoretical And Practical Implications For The Church"; address, 110 North Detroit Street, Los Angeles 36, California.

Robert Ardel Miller, born at Liberty, Pennsylvania, August 31, 1928; graduated from Susquehanna University with A.B. degree; married Mary Esther Smith May 1, 1952; thesis subject, "Healing Ministry Of Jesus"; address, R. D. 3, Newville, Pennsylvania.

Vernon Jacoby Miller, born at Selinsgrove, Pennsylvania, June 22, 1924; graduated from Snsquehanna University with A.B. degree; married Roberta Margaret Elder June 17, 1945; one child, Mary Jayne; thesis subject, "Christian Education In High School Age Youth Groups In The United Lutheran Church"; address, 15470 Triskett Road, Cleveland 11, Ohio.

James Russell Nace, born at York, Pennsylvania, December 17, 1928; graduated from Albright College with B.S. degree; married Iva F. Baker June 9, 1951; one child, Martha Ann; thesis subject, "A Church School Experiment In The Extended Session"; address, Box 26, Rossville, Pennsylvania.

Vernon Ivan Naugle, born at Altoona, Pennsylvania, March 31, 1928; graduated from Bucknell University with A.B. degree; thesis subject, "A Study Of The Ministry Of Religion To An Epileptic Before And During His Institutional Life"; address, Loysville, Pennsylvania.

Lawrence Ernest Nelson, born at Des Moines, Iowa, October 4, 1928; graduated from Drake University with A.B. degree; married Mary Jane Ostrem, one child, Christopher Paul; thesis subject, "Education For Evangelism In A Local Church"; address, 4520 Forest View Avenue, Baltimore 6, Maryland.

Raymond Leon Peters, born at Balcom, Illinois, July 10, 1927; graduated from Southern Illinois University with B.S. degree; married Elinor Abernathy August 10, 1952; thesis subject, "Psychotherapeutic View of Salvation"; address, Lutheran Parsonage, New Haven, West Virginia.

Louis Joseph Roder, born at Brooklyn, New York, October 31, 1928; graduated from Wagner College with B.S. degree; married Eleanor Lillian Doer August 31, 1952; thesis subject, "Law And Gospel"; address, Wyandanch, Long Island, New York.

Laverne E. Rohrbaugh, born at Glen Rock, Pennsylvania, February 24, 1924; graduated from Lebanon Valley College with A.B. degree; married Shirely E. Blatt June 20, 1948; thesis subject, "An Historical Study Of The Youth For Christ Movement"; address, Biglerville, Pennsylvania.

Donald Wayne Sanner, born at Rockwood, Pennsylvania, April 20, 1928; graduated from Gettysburg College with A.B. degree; thesis subject, "A Study Of A Rural Church And Its Constituent Area: Christ, Casebeer, Lutheran Church, Somerset County, Pennsylvania"; address, Christ Lutheran Church, Charles and Hill Streets, Baltimore 30, Maryland.

Theodore Calvin Schlack, born at Philadelphia, Pennsylvania, April 18, 1928; graduated from Gettysburg College with A.B. degree; married Marian Markle Jones June 21, 1950; thesis subject, "Prophetic Influences On The Mission And Message Of Jesus"; address, Christ Lutheran Church, South George Street, York, Pennsylvania.

David Hodge Schmid, born at Watertown, Wisconsin, August 8, 1926; graduated from Thiel College with A.B. degree; thesis subject, "A Comparative And Critical Evaluation Of Christian Growth Series—Primary Department"; address, 86 Jefferson Street, Brookville, Pennsylvania.

Deane Sherwood Shively, born at Millmont, Pennsylvania, February 3, 1929; graduated from Gettysburg College with A.B. degree; married Jeanne Swindells June 20, 1953; thesis subject, "The Church And The Youth Problem In A Rural Community: A Community Analysis Of Mifflinburg, Pennsylvania"; address, 266 Market Street, Mifflinburg, Pennsylvania.

Donald C. Simonton, born at Chicago, Illinois, March 1, 1929; graduated from Gettysburg College with A.B. degree; married June Collyer Bergen June 7, 1952; thesis subject, "The Christian Gospel And The Crisis Of Our Age: An Evaluation Of Present Methods Of Communication With Suggested Modifications"; address, Albuquerque, New Mexico.

Alfred Mathias Strang, born at Harrisburg, Pa., February 5, 1928; graduated from Gettysburg College with A.B. degree; thesis subject, "How The Gospel May Be Presented To Those Who Have No Conscious Need For It"; address, Hooversville, Pennsylvania.

William Albert Thoresen, born at Chicago, Illinois, June 13, 1919; graduated from Luther College with A.B. degree; thesis subject, "Meeting The Religious Needs Of The Lutheran Student Through The Lutheran Student Association Of America"; address, 120 11 South LaSalle Street, Chicago, Illinois.

Lloyd Thompson Wilson, born at Johnstown, Pennsylvania, January 9, 1922; graduated from Susquehanna University with A.B. degree; thesis subject, "A Study On The Meaning Of Preaching In The New Testament"; address, Orrstown, Pennsylvania.

Jesse Earl Wolf, born at Altoona, Pennsylvania, March 19, 1923; graduated from Penn State College with A.B. degree; thesis subject, "The Place Of The Church In Providing For The Needs Of Older People"; address, Glasgow, Pennsylvania.

C. King Wyncoop, born at Philadelphia, Pennsylvania, July 18, 1914; graduated from Ursinus College with B.S. degree; married Margaret M. Shanabrough

June 23, 1943; thesis subject, "An Evaluation of the Christian Growth Series, Junior Department"; address, Chillicothe, Ohio.

John Yost, Jr., born at Baltimore, Maryland, January 7, 1928; graduated from Gettysburg College with A.B. degree; married Carolyn Ruth Orzech June 11, 1950; one child, Christine Carolyn; thesis subject, "Pastoral Ministry And The Alcoholic"; address, Salem Lutheran Church, Lebanon, Pennsylvania.

Jack Henry Zoellner, born at Saginaw, Michigan; graduated from Capital University with A.B. degree; thesis subject, "The United States Naval Chaplain As A Counselor"; address, 1003 West Genessee Avenue, Saginaw, Michigan.

NEWS

The Alumni Association. At one of its best attended meetings of recent years: heard a stirring address by the Rev. Reginald Deitz; voted to give one year's subscription to the *Lutheran Quarterly* to each member of the graduating class; made plans to bring the Lectureship Fund to $5,000; elected as officers:

President—The Rev. Ralph R. Bergstresser, 223 Market Street, Highspire, Pennsylvania.

Vice President—The Rev. Edward P. Heinze, 1111 Hamilton Boulevard, Hagerstown, Maryland.

Secretary—The Rev. Harold L. Hann, 307 Gaston Avenue, Fairmont, West Virginia.

Treasurer—The Rev. J. Russell Hale, 55 Wyckoff Avenue, Ramsey, New Jersey.

Board of Directors. At its meeting on May 5: adopted a plan to convert professors' residences to dormitory units as needed and to erect modern dwellings to replace the residences so used—work to begin on the first unit as soon as plans can be prepared; fixed the ceremonies for inauguration of Professors Paulssen and Reinberger for Thursday afternoon of Seminary Week; heard that CHEY and allied efforts were credited with producing about $115,000 for building projects of the seminary, final accounting indicates approximately $140,000 of the cost of the dormitory unprovided.

Faculty. Doctor Myers will leave New York on August 4 via Pan-American for an air tour to Europe and the Near East. His itinerary includes London, Geneva, Rome, Athens, Cairo, Jerusalem, Damascus and other points. Doctor Heikkinen will leave New York on July 24 for a lecture series in Europe. He will be one of two American lecturers on a Lutheran World Federation team of eight international scholars appearing in Berlin, Copenhagen, Turku, Oslo, London, Venice, and other centers.

ANNOUNCEMENTS

Opening. The Opening Service of the 128th year will be held at 10:00 on Wednesday, September 9. According to custom, President Baughman will address the student body. Returning students will register at 9:00; new students will participate in an orientation program on Tuesday and Wednesday.

Postgraduate Semester. Registration for postgraduate students will be conducted at 10:00 on Tuesday, September 15. The following courses are to be offered: The Dead Sea Scrolls (Hebrew required); Readings in Luther; The Art of Sermon Illustration.

LEVEL
ONE

ONE HUNDRED THIRTIETH YEAR • 1955-56

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA

President Baughman in Office Renovated by Auxiliary

BULLETIN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

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GETTYSBURG SEMINARY BULLETIN

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A DATE FOR SEMINARY WEEK

Full announcement of the 1956 program for Gettysburg Seminary Week will be made in the May issue of the BULLETIN. At this time we announce the date of this annual event, May 2, 3, and 4, 1956. This is the fifth week after Easter. The lecturer on the Zimmerman Foundation on Effective Preaching will be Dr. James T. Cleland of Duke University. Other lecturers on the schedule are Dr. Bagger, Dr. Gardner C. Taylor, and Dean James A. Pike. One hour on the program will be given to a musical concert by Mr. Clippinger and the Seminary Choir. Two new professors will be inaugurated.

The date again—May 2 to 4, 1956.

SPRING POSTGRADUATE SEMESTER

The spring (1956) semester of postgraduate work begins on Tuesday, January 10, with registration at 9:30 o'clock. It continues each Tuesday until April 24, except March 27 and April 3. Registration is open to students holding the Bachelor of Divinity or equivalent degree from a theological seminary of recognized standing. There is a Library fee of $10.00 per semester.

The following courses will be offered during the spring semester:

Dr. Heikkinen, G263, Exposition of Ephesians
Dr. Wentz, G460, Studies in Augustine and his Confessions
Dr. Heim, G690, Educational Use of the RSV (a seminar)
Dr. Paulssen, G858, The Religious Experience in Psychotherapy and Group Therapy

MATRICULATION SERVICE

The Reverend Elwood S. Falkenstein, D.D., of Westminster, Md., has accepted the invitation of the Faculty to be the speaker at the Matriculation Service on December 1, 1955. Dr. Falkenstein is the Secretary of the Maryland Synod. He graduated from Gettysburg College in 1921, and from the Seminary in 1924. Previous to his entrance into the college, he served in the armed forces of the United States in the years 1918 and 1919. His pastorates have been in Newville, Pa., New Cumberland, Pa., and Westminster, Md. Gettysburg College conferred the honorary degree of Doctor of Divinity on him in 1954.

Following the practice, recently inaugurated, the Seminary will hold the Service of Matriculation in the evening at 7:30 o'clock. The Holy Communion will be administered.

FACULTY CHANGES

The changes in Faculty authorized by the Board of Directors at its May meeting became effective with the opening of the Autumn Quarter. Dr. Jacob W. Heikkinen becomes officially the Philip H. and Amanda E. Glatfelter Professor of New Testament Language Literature and Theology, and Head of the New Testament Department. Plans are now in progress for Dr. Heikkinen's installation, possibly during next Seminary Week.

Dr. Howard Bream, called to be the first Professor on the Kraft Foundation, took up his duties at the opening of the academic year. His teaching will be in the Biblical Departments. First assignment was Course J222, The Synoptic Gospels. Thus, Dr. Bream and the present Junior Class began their careers here simultaneously. His work has been well received by the students. In the Graduate School he is teaching a course on Critical Studies in the RSV. Later he will give a course in the Old Testament Department, and electives in both Old and New Testaments. The program of offerings, especially in the languages, is greatly strengthened by this addition to the Faculty.

Dr. Bream and his family, four children, including twin daughters born during his student days in Gettysburg, moved here from Waterloo, Canada. A house was purchased for their temporary occupancy adjoining the Seminary grounds on the Fairfield Road. The installation of Professor Bream will take place at a date soon to be announced.

Dr. Raymond Stamm continues as Professor in the New Testament Department now on the inactive list.

NEW OFFICES

A new look greeted those who entered the offices this fall. Under the sponsorship of the Auxiliary, the project of rearranging and refurnishing the offices was carried forward during the summer. In the outer offices an asphalt tile floor was laid, the walls painted, and new filing cases and desks installed and separate working sections for the secretaries provided. The combined President's office and Faculty room is finished with new carpeting, blending wall finish and walnut table and desk. Chairs had been previously provided. The total effect is pleasing to all and stands to the credit of the Auxiliary.

Faculty at New Table.

Outer Offices With Secretaries, Mrs. McCauslin and Mrs. Re.

LETTER FROM MRS. EISENHOWER

The Seminary's message was among the many written when the President was stricken. This letter of appreciation was received.

THE WHITE HOUSE
WASHINGTON

Denver, Colorado
October 1, 1955

Dear Dr. Baughman,

Thank you for your letter to the President. It is heartwarming to him and to me to know of the prayers the members of the Lutheran Theological Seminary and the people of Gettysburg have offered for the President's recovery. I know he is grateful to all of you.

Mamie Doud Eisenhower.

Dr. Harry F. Baughman
President
Lutheran Theological Seminary
Gettysburg, Pennsylvania

LOYALTY FUND

Annually the Loyalty Fund Appeal goes out to the Alumni and friends of the Seminary. The response helps to make possible the maintenance of our fine library. Last year's appeal brought the largest response except one of recent years. A total of almost $1,800.00 was received. Responses to the present appeal are beginning to come in in promising volume. The Seminary takes pride in its library and the administration of it. Every gift helps to keep this standard high.

NEW BOOKS BY PROFESSORS

Again Gettysburg Seminary professors have contributed significantly to theological literature.

Dr. W. F. Albright of Johns Hopkins University has written an appreciative review of the first of these books to appear.

The Linguistic and Literary Form of the Book of Ruth. By Jacob M. Myers. Leiden: E. J. Brill, 1955. vi + 69 pages. Ten guilders.

In his monograph on *The Linguistic and Literary Form of the Book of Ruth,* Dr. Jacob M. Myers of Gettysburg Seminary has placed all biblical scholars and serious students in his debt. The idyll of Ruth, the Moabitess, and the romantic way in which her loyalty to her mother-in-law brought her a successful marriage, through which she became ancestress of David, has long been a subject of debate among specialists, who were unable to agree on its literary character or date. Dr. Myers shows convincingly that our present Book is a prose paraphrase of a longer poem, part of which survives as quotations or reminiscences in the prose narrative. It is becoming increasingly recognized that the early narratives of the Bible are often prose renditions of earlier verse, and that stories which might otherwise have been lost were often transmitted for centuries in verse form. Later the scribes and historians of Israel prepared prose abstracts or paraphrases of the ancient poems and put them together in the form we now have in Genesis or Judges, for example. There can thus be little doubt that the substance of these historical compilations goes back centuries before they were written down in their extant form.

Through Dr. Myers' study the literary excellence of Ruth emerges as never before, and we can now understand some of the reasons for its perennial charm, as well as for its religious appeal. It is historically reliable at the same time that it takes its place as one of the greatest human-interest stories of the world.

A similar review of the second of the two books mentioned has been prepared by *Dr. Robert H. Fischer* of the Chicago Lutheran Seminary.

A Basic History of Lutheranism in America. By Abdel Ross Wentz. Philadelphia: Muhlenberg Press, 1955. viii + 430 pages. $5.00.

So it was 'way back when I was in knee breeches, and so it is now more than ever: for us who would study the history of Lutheranism in America, from Wentz cometh our help! His *Lutheran Church in American History* first appeared in 1923. I have studied out of, and taught out of a copy of the second edition, 1933, which he inscribed to my father. Now appears a greatly expanded and greatly improved rewriting under the title, *A Basic History of Lutheranism in America.*

We might, if we wanted, tease Dr. Wentz by saying that his book reigns supreme in a field of one! But the fact itself is significant. It may mean one of three things. Either his book is such a standard work that other Lutherans have not needed another. Or other Lutherans have been satisfied to cultivate their own provincial history, more or less ignoring the rest of Lutheranism, Or, if they are dissatisfied, their historians have not had the breadth of outlook and the energy to write a supplement or a challenge to Dr. Wentz's interpretation. Actually I suppose it is a combination of all three. In any case, the fact remains that Dr. Wentz's history has helped to shape the self-understanding and the sense of direction of more than a whole generation of Lutheran churchmen. The new revision gives promise of being still more influential, for now it is more apparent than ever that this is a history written by one who has helped make history; Dr. Wentz has been one of the most potent personalities in molding American and world Lutheranism in our days.

Features of method which marked the excellence of the earlier edition stand out afresh in the new. We find again an implicit reference to the reciprocal relation between American Lutheran history and American cultural history. The dust jacket of the 1933 edition spoke of Dr. Wentz's "novel angle of approach"; today it would be novel to encounter any other basic approach. We find again the helpful periodization of history, the emphasis on concrete phenomena rather than mere generalizations, the responsible venture of interpreting facts rather than an assumption that facts interpret themselves, the welcome irenic spirit which points out good things about every Lutheran group.

But something new has been added, too. (1) There is a refreshingly explicit sense of time proportion. "In accordance with our purpose to focus upon the situation of our own day, the scale of presentation grows larger as the narrative progresses." (Preface) (2) Four chapters (6-9-14-20) summarizing Lutheran social and cultural history in successive periods are among the best features of the book, for they put flesh and blood and pulse into the story. I only wish that Dr. Wentz had added similar chapters in the last two sections, or at least devoted greater space to this feature in the chapters on various Lutheran groups. Partially compensating is a good chapter on Lutherans' development of a sense of responsibility to society, "Lutherans Discover the Human Race." (3) The important closing chapters, especially the ones on Lutheran World Federation and the Ecumenical Movement, are in a way the liveliest in the book, for their author was and still is deeply involved in these developments. At places these chapters read like leaves from a diary. On pages 377-378 the scarcely mysterious character, "the American member . . . ," is none other than Dr. Wentz himself. These are exceedingly important glimpses inside some crucial developments in our day, and hardly another man in the world could have presented this picture. Dr. Wentz must now give us further memoirs of his churchly activity, to fill in further details!

Historians will wrestle over the major theses of Dr. Wentz's interpretation of American Lutheran history. One, I think, he has well established, though the fact to this day still baffles W. W. Sweet, namely, that the Lutheran Church is one of the great American churches, with an American birthright and a growing significance in the American religious scene. Others of his theses will continue to rouse more discussion. Here I shall simply mention a few. One is his assessment of the "Americanizing" impulse as over against a direct and continuing European influence especially in the 19th century. His interpretation of "American Lutheranism" is controversial. The same is true of his analysis of denominationalism in the 19th and 20th centuries, but this analysis seems to me to be gaining headway. More research will be needed in order to judge his evaluation of Lutheran social responsibility. Dr. Wentz's reasons for optimism over the present state and future prospects of Lutheranism in America may be challenged. Be all this as it may, Dr. Wentz's positions are forcefully stated, and they always have to be contended with.

As a transplanted midwesterner, I have one final conviction to share. Dr. Wentz's book still seems to me to be an easterner's history of American Lutheran history. True, the book has its most direct usefulness for ULCA seminarians and churchmen. But precisely now, precisely these men ought to learn more about what makes some of the other Lutheran bodies *tick*. Dr. Wentz has given us a basic start for understanding them, but I shall hope that further steps can be added. Missouri, for instance, he describes as to origins, doctrinal basis, doctrinal controversies, and synodical machinery. But Missouri's *faith* and the tides of its present life are not assessable just from these. Consider the fact that refusal of "prayer fellowship" is chiefly a 20th century development, and itself is undergoing rethinking. Some Missourians are suggesting that traditional arguments for churchly exclusiveness need to be overhauled, that fellowship must precede unity rather than vice versa, that "verbal inspiration" may not be the best word to express their rightful allegiance to Holy Scriptures. Consider that in the creative arts, Missouri appears to be leading the vanguard among Lutherans. What is the significance of the fact that ALC and Missouri appear to have buried the doctrinal hatchet, and Missouri and Wisconsin appear to have unearthed one? If we should be aware of these facts about Missouri, we have if possible a more urgent responsibility to try to understand what makes Augustana and ALC and ELC and other groups tick. Well, all things in due time! If eastern Lutherans ought to "get inside" the midwesterners' minds and hearts, the reverse is also needed. Wherefore the Chicago Lutheran Seminary is welcoming Dr. Wentz next summer to teach a graduate course to midwesterners on "the Muhlenberg Tradition in American Lutheranism."

ENROLLMENT—1955-1956

The Seminary opened on September 6 with student enrollment at approximately the level of recent years. The total active student body numbers 128. Of these 41 are juniors, 38 middlers, and 38 seniors. One new student was admitted for resident postgraduate work and ten are spending a year off campus as interns in cooperating congregations. Four of the total number are women working for the M.A. degree.

THE FIELD WORK PROGRAM OF THE SEMINARY

The purpose of the Field Work Program within the theological course of study is stated perhaps best and most simply in the Catalog of the Seminary. It states: "The aim is to help the student have experience in the various areas of practical activity in the church." The program is largely composed of three parts: Junior Field Work, Internship, and Supply Preaching.

Junior Field Work

Each year members of the Junior Class are individually assigned to congregations who voluntarily cooperate with the Seminary in making possible this valuable practical field experience. The Seminary is grateful to these pastors and congregations for the guidance and training which they provide the students. The roster of students, congregations, and pastors is as follows for the current year:

Student	*Church*	*Pastor*
K. Louder	Jerusalem, Baltimore, Md.	D. Manrodt
J. Welch	Messiah, Baltimore, Md.	R. Miller
L. Ingram, Jr.	Trinity, Baltimore, Md.	A. Burkhardt
G. Shackelford	Epiphany, Baltimore, Md.	R. Myers
J. Buerk	Third, Baltimore, Md.	A. Foellner
W. Ervin, Jr.	St. Paul, Baltimore, Md.	H. Schroeder
D. Johnson	Christ, Baltimore, Md.	J. Deaton
C. Coates	First, Baltimore, Md.	R. Tabor
R. Weinelt	Our Savior, Lansdowne, Md.	H. Ritterpusch
J. Clarke	Grace, Camp Hill, Pa.	A. Neal
R. Geib	Trinity, Lemoyne, Pa.	R. Birk
R. Baker	St. Paul, Harrisburg, Pa.	C. Venable
H. Beaver	Zion, Harrisburg, Pa.	V. Swensen
J. Molnar	Memorial, Harrisburg, Pa.	J. Morecraft
R. Whitehead	Redeemer, Harrisburg, Pa.	D. Bringman
W. May	St. Peter, Middletown, Pa.	P. Clouser
R. Jones	St. John, Steelton, Pa.	A. Eves
F. Shilling	St. Matthew, York, Pa.	G. Folkemer
J. Lane	Advent, York, Pa.	W. Webner
E. Myers	York New Salem, Pa	J. Bernheisel
E. Livingston	Memorial, Shippensburg, Pa.	J. Sammel
W. Smith	St. Paul, Carlisle, Pa.	E. Truchses
R. Henry	First, Carlisle, Pa.	G. Sardeson
G. Wolfe	St. John, Shiremanstown, Pa.	R. May
E. Irschick	Grace, Lancaster, Pa.	W. Heinly
C. Heaps	Christ, Lancaster, Pa.	A. Long
D. Brake	St. James, Gettysburg, Pa.	R. Gresh
N. Sulouff	Christ, Gettysburg, Pa.	H. Stuempfle
B. Mayberry	Abbottstown-East Berlin, Pa.	L. Karschner
B. Herrington	Felton, Pa.	C. Lady
P. Maier	Ev. Lutheran, Greencastle, Pa.	J. Harkins
J. Herrera	Grace, Westminster, Md.	E. Falkenstein
R. Fearer	Zion, Middletown, Md.	H. McCarney

Internship

The program of internship, as a part of the Seminary program, is designed to place the student in a situation in which he may find opportunities for the development and growth of the various skills necessary to the pastoral ministry and for the discovery of the motivation and dynamic of the Ministry of Word and Sacrament.

To achieve the goals and purposes of the internship, the student serves under the direction of a capable and sympathetic pastor-supervisor, who will guide and counsel the student in his entire program. It may be said that the secret of a beneficial and satisfying period of internship is the interest, inspiration, and insight of the pastor-supervisor.

The period of internship is normally twelve months in extent, beginning at the close of the student's middler year.

For the year 1955-1956 the following institutions and congregations have accepted interns into their programs:

Lutheran Compass Mission, Seattle, Wash.
Messiah Lutheran Church, Redwood City, Calif.
Lutheran Inner Mission Society of Western Pennsylvania, Pittsburgh, Pa.
Lutheran Inner Mission Society, Washington, D. C.
Union Lutheran Church, York, Pa.
Trinity Lutheran Church, Norristown, Pa.
St. John's Lutheran Church, Hagerstown, Md.
St. Paul Lutheran Church, Lititz, Pa.
Second English Lutheran Church, Baltimore, Md.

Supply Preaching

In cooperation with neighboring Synods (Central Pennsylvania, Maryland, Virginia, West Virginia) students from the Seminary engage weekly in serving parishes as supply preachers during vacancies, pastors' absences, and for special congregational activities. During the year 1954-1955 the Seminary filled more than 1,100 such appointments.

"THE SOUL OF A BISHOP"

President Baughman's opening address to faculty and students at the opening service of the one hundred thirtieth year, on September 7, follows. His text was Romans 1:9-15.

"Two phrases, the residuum of almost forgotten reading, present themselves as one contemplates the significance of this Service. One is in Dr. J. H. Jowett's tall measuring rod of the preacher's goal and art: 'This should come to pass, that if any square inch of our preaching were chosen there should be in it that which leads to the throne of God and the Lamb.' The other is the title of H. G. Wells' war-inspired novel of a cleric's spiritual conflict, The Soul of a Bishop.

"If we were to choose the square inch of St. Paul's correspondence with the Romans, bounded by the 9th and 15th verses, we should find there, not only tracks leading to the throne of God, but a striking autobiography of spiritual experience which could well be called 'The Soul of a Bishop.' For here that great spirit who carried on his heart 'the care of all the churches daily,' who *was* a bishop not by ecclesiastical appointment, but by divine call and activity, gives us a revealing picture of his own soul. Looking at this self-portrait, we may see very clearly those essential attitudes, states of spirit, and fundamental motives that ought to characterize any bishop. And we may mark out for ourselves the ideals and qualities which we shall cultivate as we embark upon this new period in our preparation to become overseers—bishops—who 'feed the flock of Christ which He has purchased with His own blood.'

"1. We see here, to begin with, that the soul of this true bishop has what the Quakers call 'a concern.' 'For God is my witness whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you in my prayers, making request, if by any means I may come unto you. For I long to see you that I may impart unto you some spiritual gift to the end that ye may be established.'

"One cannot read this passage without being aware of the writer's burning concern for his people. He carries them always upon his heart. He is deeply in earnest about the truth of the Christian gospel as he knows it, and is at great pains to set forth the unique doctrine which he develops so marvelously in the body of his letter, 'the righteousness of God through faith.' But he does not hold this doctrine merely as a system of knowledge, an isolated body of truth. He sees it always in its relation to God's people whom he loves and yearns for with a Christian love.

"Observe well the marks of this concern, for they are the qualities always to be cultivated by those who would be bishops of the flock of Christ. The bishop prays for his people. He carries their lives and needs to the throne of grace. *'Without ceasing* I make mention of you *always* in my prayers. He yearns for personal fellowship with them, 'I long to see you that I may impart some spiritual gift to you . . . that I may be comforted by the mutual faith both of you and me.' He sacrifices for them. 'Making request if by any means I might come to you.' He regards himself expendable for his people.

"There is much in the life of the church for whose leadership you are training that pulls in the opposite direction from this. It is exceedingly easy for this primary mark of the bishop to be obscured. The pressure of the world's standards and ways, its emphasis upon 'success,' its devotion to the sacred book of numbers, its love of publicity, its reliance upon organization tends to interpose very real, and apparently important, issues between the bishop and his people. He may carry upon his heart the concern of pulpit excellence, or community popularity or doctrinal unassailability. . . . A preaching experience that was once mine has lived with me to give perennial instruction in the ideal of ministry. Downtown church, noon service—lights off in the nave, bright light above pulpit—preacher, manuscript illumed, but the people shut off by the circle of light. . . .

"As we move into this year of service together let us each one make this prayer. 'O Thou who art the Great Shepherd of the sheep, so direct and control my life, an under shepherd, that nothing may shut out from my compassionate sight, the sheep of the flock over which Thou dost call me to be an overseer, and which Thou hast purchased with Thine own blood.'

"2. We see further in this self-portrait of the soul of a bishop, that he is aware of his debt to all men. 'I am debtor both to the Greek and to the Barbarian, both to the wise and the unwise.' The writer of this message had to his credit, many attainments of which he could well be proud. He had achieved a worthy moral stature, 'a Pharisee of the Pharisees, touching the righteousness of the law blameless.' He could hold his own in discussion with learned men. He had studied with a well-known scholar, and was intellectually superior. He labored valiantly for ends he believed to be good. He had many constructive accomplishments to his credit and left his mark upon the civilization of two continents.

"But he faced his mission with a humble spirit. 'By the grace of God, I am what I am,' he said. He knew that many streams had poured their waters into his life, many influences had contributed to his making. He lived under a deep obligation. His ministry was performed in a humble, though not subservient, spirit.

"The soul of a bishop always bears this mark. It is absolutely essential to the effective preparation for the Gospel ministry, and even more necessary for the worthy conduct of it. A discriminating Christian woman was once discussing the apparent failure of a gifted minister. She probably put her finger upon the chief element when she said, 'He was always 'Der Herr Pastor' . . . That was a sharp description of a man who had lost the sense of humility—the ability to learn from everyone, who had failed because he failed to hear his Master's message, 'if any man among you would be great, let him be the servant of all.' Last summer, I walked where Pilgrim feet have trod. . . . This inscription: . . . 'A state without a king or noble, a church without a bishop or priest, a democratic commonwealth the members of which were straitly tied to all care of each other's good, and the whole by everyone . . . November 20, 1620.'

"3. We see finally, in this portrait of the soul of a bishop, that he is dedicated to the proclamation of the gospel—*everywhere*. 'As much as in me is I am ready to preach the gospel to you that are in Rome also, for I am not ashamed of the Gospel . . . for it is the power of God unto salvation.'

"Here is a man who is charged with a unique mission, armed with a distinct message. He goes out in labors more abundant, in perils of all sorts, in hunger and fasting, because he is possessed by the gospel of Jesus Christ, crucified and risen from the dead. He is a founder of Churches. He is a director of organizations. He is a promoter of a cause. But he is not merely these things. He is all of them because he is consumed with an inner passion for Christ and his gospel . . . 'that I may know Him and the power of His resurrection. 'We are ambassadors of God . . .' (II Cor. 5:17-21, I Cor. 15:1-3).

"This is the crowning mark of the soul of a bishop. He is completely dedicated to the heralding of a unique message, a message which is worthy the dedication of the finest energies of the best men just because it is unique. The preacher may conceive of his message as the presentation of a good program of morality, or an exhortation to good social organization and practice, or even as a pep-talk to jaded spirits. But the soul of a bishop is persuaded by a higher call. He preaches the gospel of the crucified, risen and regnant Christ. He is not 'ashamed of the Gospel for it is the power of God into salvation.' "

OUR FOREIGN STUDENTS

Ever since the program of exchange students has been in operation, the student body has included one or more from foreign lands. This year two students have come to us from abroad. One of these is Michiko Ohta, the first Japanese girl to grace our campus. Miss Ohta was introduced to our fellowship by Miss Esther Durboraw, missionary to Japan, who accompanied her protegé and is living with her in the Richard House Dormitory. Her home is in Osaka where she graduated from the Osaka Jo Gakuin High School. Later she attended the Tokyo Woman's Christian College from which she received the A.B. Degree in March, 1955, majoring in American and English Literature. During her high school career, Miss Ohta was the recipient of several prizes and scholarships. At the Tokyo Woman's Christian College, she held the National Scholarship for four years. A paragraph from her letter to the Seminary indicates the challenge her presence on the campus and in the United States brings to students, faculty and the Lutheran Church. "I was introduced to the Lutheran Church by the fine personality of Miss Durboraw. To express how we of Tokyo Woman's Christian College love and respect her is beyond my poor English. Now I hope to sense, and if possible to really live the Lutheran spirit while I stay in Gettysburg."

The other foreign student is Joachim Knaack, who comes in a succession of exchange students under the program of the World Council of Churches in cooperation with the National Lutheran Council. Joachim comes to us from Berlin, Germany. He attended the Robert Hoch Schule of Berlin and the Kirchlichen Hochschule of the same city where he pursued his theological studies and received his diplomas in 1952 and 1953. He has received special commendation for his youth work. His experience in the impressionable days of boyhood and early adolescence, have given him many insights. He plans to concentrate while in the Seminary upon Church History and the practical fields of church work.

FALL RETREAT

By Carl Frederick

The fall retreat served various purposes. The chief aim of its concern was to enrich the spiritual life of the seminarians. It was the intention of the retreat that, out of this enrichment, additional aspects would evolve. Thus it was felt that student-faculty relations were promoted, that students found answers to many problems, that barriers were broken and, above all, that Christ was shared freely.

The retreat was held on the weekend of September 9-11. It opened on Friday, 4:00 p.m., at Camp Nawakwa. After registration, the group moved into the dining-hall of the Junior Camp where Dr. Rasmussen led a discussion concerning "Ethics and the Seminarians." The spirited response delayed dinner, but it did not hinder the appetites. Dr. Heikkinen led the Vesper Service and touched the hearts of each one with a greater awareness of Christ's presence. Following the worship service, a panel discussion concerning fieldwork, supply preaching, and internships was led by Professor Reinberger and three students of experience. The three were James Lesher, Edward Lilja, and Larry Bottiger. The panel enlightened the paths for many who had practical problems. Following the panel, Dr. Wentz presented a very interesting historical sketch of the seminary. The evening concluded with a wiener roast in the basement of the Faculty Lodge where Edward Harshbargar led some fine singing.

In the morning, reveille aroused the camp to a warm breakfast. (Bill Houser, who is the seminary chef, also cooked the meals for the retreat; his competency was not a small contribution.) The devotional service was led by Dr. Baughman at Fischer Memorial Chapel. He called attention to the calls of the prophets and apostles. At the conclusion of his meditation, a private devotional period was held, similar to "morning watch." The students found that experience particularly stimulating. At 10:30, Dr. Paulssen led a discussion concerning "The Seminarian in the World Today." Little did she realize that she would become involved in a discussion of Bill Graham. Again, the students were "wicked creatures." After the noon meal the retreat moved to the athletic fields, where quite an exciting ball game got under way. At 5:00 p.m., Dr. Heim led a discussion of the sensitive, though extremely enlightening, subject of the call to the ministry. After dinner, Professor Deitz led the worship service on the hill of the Junior Camp. His pointed message was an inspiring challenge to each one. Dr. Myers carried the retreat directly into the Holy Lands by presenting the slides of his recent trip. The evening of the second day was concluded with fellowship, singing and a very enjoyable marshmallow roast around the fire in Faculty Lodge.

The Sunday morning program moved to the Upper Temple for its worship service. Shortly after the service opened, it began to rain. Dr. Baughman pronounced the Benediction and the retreat moved into Faculty Lodge for the Church School lesson. Dr. Bream taught and brought out interesting characterizations of the prophet Nehemiah. After lunch the program closed and the students returned to the Seminary.

God blessed the program of the retreat. His Presence was felt in each experience. It is now our prayer that next year's retreat may receive the same blessing, and that it will benefit by what was done this year, since the retreat is still in its experimental stage.

NEW STUDENTS

1955

Richard Carl Baker A.B., Gettysburg College	Kittanning, Pa.
Robert Hart Beaver A.B., Gettysburg College	Lebanon, Pa.
Elizabeth Lindbach Boos B.A., American University	Washington, D. C.
Donald Croft Brake A.B., Gettysburg College	Washington, D. C.
John Arthur Buerk B.A., Union College	Watervliet, N. Y.
John Robert Clarke A.B., Gettysburg College	Lewistown, Pa.
Charles Walter Coates A.B., Susquehanna University	Bloomsburg, Pa.
Jack Vernon Elser B.A., Huntington College	Chambersburg, Pa.
William Edwin Ervin B.A., Shepherd College	Hagerstown, Md.
William Ronald Fearer A.B., Gettysburg College	Cumberland, Md.
Richard Eugene Geib A.B., Gettysburg College	Manheim, Pa.
Charles Mathias Heaps A.B., Franklin and Marshall College	East Petersburg, Pa.
Ray Rex Henry A.B., Thiel College	Duquesne, Pa.
Jack Eugene Herrera A.B., Gettysburg College	York, Pa.

Bailey David Herrington B.A., Thiel College	Harborcreek, Pa.
Eugene Frederick Irschick A.B., Gettysburg College	Lancaster, Pa.
Duane Elton Johnson A.B., Gustavus Adolphus College	Isle, Minn.
Richard C. Jones A.B., Gettysburg College	Pine Grove, Pa.
Raymond McClellan Kingsborough A.B., Messiah College	Carlisle, Pa.
Joachim Knaack Kirchliche Hochschule	Berlin, Germany
Jack Francis Lane B.S., George Washington University	Washington, D. C.
Edward Alf Livingston A.B., Gettysburg College	Williamsport, Pa.
Kenneth C. Louder A.B., Gettysburg College	Johnstown, Pa.
Barron Bott Maberry A.B., Gettysburg College	Baltimore, Md.
Patrick Albert Lind Maier B.A., Thiel College	Gettysburg, Pa.
William Robert May B.S., Millersville State Teachers College	Lancaster, Pa.
Joseph Molnar, III A.B., Gettysburg College	Pittsburgh, Pa.
Franklyn Kerns Morris B.A., University of Louisville, Ky. (Transfer from Hamma Divinity School, Springfield, Ohio)	Louisville, Ky.
Edward MacKey Myers B.A., Hofstra College	Queens Village, N. Y.
Michiko Ohta B.A., Tokyo Women's Christian College, Tokyo, Japan	Osaka, Japan
Glenn Allen Shackelford A.B., Davis and Elkins College	Elkins, W. Va.
Frederick L. Shilling A.B., Susquehanna University	Hanover, Pa.
Walter Simon Smith A.B., Gettysburg College	Wilmington, Del.
Nelson R. Sulouff A.B., Gettysburg College	Northumberland, Pa.
Robert Harry Trone A.B., Gettysburg College B.D., Yale Divinity School	Spring Grove, Pa.
Ronald Henry Weinelt A.B., Gettysburg College	Lansdowne, Md.
Jack Thomas Welch A.B., West Virginia University	Clarksburg, W. Va.
Robert O. Whitehead B.Ed., Keene Teachers College	Marlboro, N. H.
Lamont A. Woelk A.B., Bethel College	Walton, Kans.
George D. Wolfe B.A., Thiel College	Erie, Pa.
Richard Bruce Yoder Goshen College	Salisburg, Pa.

HAPPY BIRTHDAY

On a certain day in September, students wanted to surprise a certain professor. So they arranged for a birthday cake to be cut at Coffee Hour. President Baughman assisted by scheduling an appointment with the professor at a time which would assure his presence for his party. The professor's identity will be disclosed by the picture below. (The candles stand for 5+.)

THE RSV AND NEW POSSIBILITIES IN CHRISTIAN EDUCATION

By Ralph D. Heim

(This is the second half of a paper that has been abbreviated in view of limited space. The following "possibilities" are treated in the first half:

We Can Make a New Start in Educational Use of the Bible.
We Can Minister New Light and Especially New Power.
We Can Foster a More Vital Type of Religious Experience.

It is said that these possibilities arise out of the Revised Standard Version's greater experiencibility and realism, along with new light and new power it makes available. The entire paper has been prepared, "to urge that the Protestant churches undertake specific enterprises for realizing the possibilities of the new version instead of, perhaps, merely replacing the old version with this and letting happen what will.)

WE CAN HAVE DIFFERENT EMPHASES IN PROCEDURE

In preceding pages we have seen, to summarize, that Christian educators who use the RSV are employing a more vital instrument from whose use they can expect more vital results. Consequently we can foresee a certain amount of change in educational procedure or, let us say, new emphases in procedure. As for the general character of the difference, it seems logical to expect the change to be in the direction of increased vitality—more particularly, an increase of "meaning-in-action." There should be hereafter less sitting-and-listening and more up-and-doing in the learning-teaching process. The movement can be toward that intended involvement of the total person in total action in the total situation. Further, and to the immediate point, this action can be not only the *goal* but also the *process*.

More Meaning-in-action

Our millions of pupils in Christian education have been spending a large proportion of their time doing what now the revisers have done, in part, for them. Pupils have had to sit and mull over the intellectual meaning of a passage, partly because they were required to dig that meaning out of the King James language with its unfamiliarity and general inadequacy. They had to get the text speaking to them before they could sense its message as guidance, stimulation and empowerment for Christian living. Then, lamentably, there was too little time left in the schedule for planning and guided performance in accord with the text's significance. Meantime, too, an unfortunate pattern of viewing Christian education chiefly in terms of understanding the language had been established as a major objective and the recognized procedure in educational use of the Bible.

Now we do not need to clear away so many language barriers before the text speaks to the pupil; it speaks for itself which, certainly, The Great Author meant it to do. As a consequence, there will be time for more attention to the significance of the message element in relation to current living; even for experiences of actually living it under guidance. Groups and persons can now be asking, "What are we going to do about this?" They can, even better still, plan and execute action according to the message. Instead of verse-by-verse picking of the bones, they can be nurtured by the strong meat of Scripture at busy-ness with the Christian enterprise. Our classes can be ACTION-study groups (groups in action, guided and empowered by Bible study) instead of STUDY-action groups (groups giving much time to study, little to action). The RSV frees people for more of the "learning-in-the-process-of doing" which is true education of any kind, particularly of education within Christianity.

Type of Approach

Many of those who introduce the RSV into church school and home will wish to continue using it according to the factual approach. This term refers to the outlook and practice in which the Bible is treated very much like a textbook to be memorized with the expectation that its body of facts will be useful to have in mind. It is the approach in which we proceed as if to say to our pupils: "Here is the Bible. See what it says. Now master that." There, is, too, a modification that may be called applicational approach. It is to add to the above, "And go do that."

There is also a third approach, the functional, in which Scripture is ministered as a resource with which life is to be enriched and controlled. The Book is viewed as an agent with powers of operating to accomplish some specific items of work. Moreover, those who take this approach put their emphasis in methodology on the direct operation of those powers in the lives of their pupils individually and collectively. Their procedure is as if to say: "Here we are with this condition of life; what shall we do? Let us go into the Bible and see what help it can furnish. Now we shall use the Bible's guidance, inspiration and empowerment in appropriate action." The proponents of this functional approach hold that in that third, or utilization, phase the most vital educational use of the Bible takes place. And now to the point, the RSV suits this approach more exactly than the older version. Its experiencibility, its light and force, its realism are precisely the characteristics that were needed.

Details of Possible Change in Procedure

Whether or not the functional approach is to supplant the factual or applicational, all users of the RSV can look forward to certain possible modifications of procedure. What are these, in some detail? Twenty can be listed as follows:

1. We can expect our objectives to be more quickly attainable; this means that the objectives can be extended. Putting it otherwise: we can plan to use less time for accomplishing things and can plan to get more done.
2. The constructive and creative emphasis can have more stress. Also, content mastery, if this is the purpose, can be accomplished with less effort.
3. We should be able to use more discussion instead of so much lecturing; more working instead of so much talking.
4. We can overlook many of the old points for puzzlement because they exist no longer. We can expect less misunderstanding although we must doubtless continue to guard against vagaries.
5. We can look for more eager and complete response to the things of the Bible.
6. We can find new passages to use in teaching and new uses for old passages.
7. More feeling of many types, including appreciation, wonder, sympathy, reverence, and even indignation in its proper place, will be engendered with heightened effect.
8. Verse-by-verse consideration should pass into a consideration of major concepts expressed in the paragraphs. Proof-texting will be discouraged in favor of dealing with the whole truth in a complete context.
9. We need not place so high among our purposes and procedures the effort to convince people that this is true and right.
10. We can be working with more of the total experience of Christianity instead of the fragments, sometimes the lesser fragments, of it.
11. We can expect the various portions of the Bible to take hold of people at an earlier age—a fact of high significance in selecting passages for the age groups.
12. We can do more work of an advanced character, some of the elementary types of things having been made more readily attainable.
13. Quotations will be found more striking and hence more effective.
14. This is not now quite so completely an adult book and need not be handled so fully as such.
15. That special "Sunday School vocabulary," born of King James language, can disappear in part.
16. We can work more directly and often with the Bible itself, not having to depend so much on helps and secondary sources.
17. We can, indeed must, expect people to take this Bible's message seriously. (Here is gain that can become loss if the advantage is neglected.)
18. Out-of-class work is more likely to be done and to be valuable when done.
19. Silent reading can be more readily and effectively done in class as well as at home. Oral reading, without so much tripping over unfamiliar language, will be more enjoyable and valuable.
20. The major emphasis can be on participation in the total activity of the Christian as a proper approach to, as well as conclusion of, all learning enterprises.

Learning by doing becomes more readily possible.

This description of a fourth possibility that grows out of the advantages the RSV make available for Christian education will be closed with the usual inquiry: Will the churches plan to utilize the advantages for some such modification of procedure?

WE CAN DEVELOP NEW KNOWLEDGE, NEW MATERIALS, NEW LEADERSHIP

To develop new knowledge, materials and leadership for educational use of the Bible is another possibility that has appeared with the advent of the RSV. This is a necessity as well as an opportunity. The more one uses the RSV, the more surely he knows that the manner of using it deserves further attention. While a preponderant reaction is enthusiasm about the possibilities that are opened up, there is also sober concern over certain needs that should be met promptly, resolutely and thoroughly so that the possibilities can become actualities. These needs include the discovery of pertinent data about the book itself and about the best principles and practices for using it. Other needs are the production of revised materials and the wide cultivation of appropriate skills for using the RSV's advantages effectually.

Needed Knowledge

The educational implications of the new version involve some uncertainties. Here are some specific problems that deserve study of many types, including extensive research on many levels:

1. What are, page by page, the new teaching values now available; especially, where is there significant change from the KJV? Also, how shall we deal with these as individual items and how integrate them into our total system of education?
2. Closely related, where are the more fruitful selections we now have available to enforce our objectives? What shall we discard from our old "educational canon" and what shall we include in the new one?
3. What are the best ways of using the new items of apparatus such as general form of printing, paragraphing, punctuation and footnotes?
4. How shall we employ the great blocks of material that were formerly rendered in prose but now appear in poetry; and how shall we reappraise their teaching values?
5. How shall we handle the new words, some of them recurring terms of high significance, "vindicate," for instance?
6. What is the shape of things to come with regard to a modified type of Christian experience we can expect and may wish to foster?
7. In numerous and exact details, what do such characteristics as the new experiencibility, light, force, and realism suggest as to modification of educational work?
8. How can we minimize the confusion that inevitably exists in this changeover from one version to the other; and what shall we do about the two kinds of language we have in the new version?
9. How shall we eliminate any erroneous habits of dealing with the Bible and then get more adequate views and practices established regarding such matters as authority, inspiration, interpretation, nature, origin and purpose as well as use?
10. What does the RSV mean for our procedures in worship, especially as regards liturgy and hymnology?
11. What does the use of the RSV mean, if anything, for the production of audile and visual aids—indeed, of all materials?
12. What new demands are placed upon our leadership education program?

Needed Materials

We need new educational materials, now, along with many revisions of old ones. It will not be enough merely to continue reprinting the old lesson helps and reference volumes. Most of our denominational graded series had been written with KJV references. They are outmoded now, especially in those church schools where uniform lesson books appear in the new version and where pastors are using this version in their ministrations. We must move quickly to eliminate this source of confusion, one supposes. Further, we must incorporate appropriate revisions of method, as well as content, into new helps for both leaders and pupils. (One editor who is already at work on this revision task says that he is amazed at the difference the RSV makes.) As another need, the literature of leadership education will have to be replaced. Finally, old concordances, commentaries and the like will not serve the users of the RSV and there can be great loss unless we provide the new ones promptly. We must produce all types of helps, in short, that will enable parents and teachers and students to utilize the new advantages instead of losing them.

Needed Leadership

Likely no one foresaw how much reorientation of everyone in the Christian orbit would be necessary when the RSV would be introduced. This need pertains especially to leaders on every level including the parental. Present personnel must have a certain amount of retraining; pre-service people must have a somewhat different type of training than what would have been adequate before this upheaval. Pupils are now being nurtured by means of a renewed Bible. Leaders brought up on the old version, and trained or experienced accordingly, will inevitably make mistakes unless we provide opportunities for them to consider the new issues.

An example of the kind of error mentioned can be given from the realm of preaching. On this occasion the text was Romans 8:28 and the KJV was being used. Yet more than one member of the congregation knew that this text has a new and richer meaning in the RSV with its greater accuracy of translation. Those hearers were disappointed and their esteem for the speaker was scarcely enhanced by his lapse. Similarly all leaders, all along the line, must be newly trained so as to go along with what their learners are reading and hearing in this new form. The development is important not only for the avoidance of mistakes but even more to seize important advantages now available. Indeed, when this new leadership is available, along with the new knowledge of the RSV and the new materials to accompany it, we shall have made another marked advance in the educational use of the Bible.

Christian educators, and what Christian leader or parent is not an educator? have those five unparalleled possibilities through the use of this more effectual instrument for the growth of persons at home or in church. Will there be a new wave of concern and effort that takes each of the possibilities under consideration for a forward movement?

There are two major arenas for biblical usage, namely, home and church. In these two settings there are two major spheres of use—in worship and in education. In education is where the Bible is actually used, handled, dealt with in some completeness and thoroughness. A relatively few passages of it are used in worship, still fewer in preaching. Yet the major thrust of consideration and effort for the use of the RSV has been on worship, including preaching. Indeed, all signs point to the fact that this use was paramount in the purpose of the reviewers. Now educational use needs to be brought into a balance with other types, to say the least.

Unfortunately, many persons have been absorbed in the momentous (to them) task of deciding whether or not to introduce the RSV into home, school, or lesson materials. Others, having introduced it, are only fitting the new version into the old educational framework. As a remarkable example of this practice, although the RSV is printed in paragraphs, many superintendents and teachers are reading it responsively, verse by verse, as if it were only the KJV in different words. This, of course, is only an instance of the current neglect of mighty facts that are being overlooked. Perhaps Mark 2:22 is relevant here: "And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh skins.

This, then, is the time for a certain amount of tearing down and reconstructing —after, of course, careful consideration and planning. Certainly, much of what is old in educational use of the Bible will continue to serve. Yet we need to get started with the desirable modifications that have been made possible. The *next steps* to be taken seem to be somewhat as follows:

1. See the opportunities; the problems, too.
2. Discover the precise issues and accept them for action.

3. Study the issues theoretically on every level:
    - a. In a high-level strategy group (that provides initiative, gives direction, integrates effort for developing an outlook and fostering study, research, experimentation, publication, and good practice).
    - b. In higher education (classes, seminars, thesis studies).
    - c. In staff circles (interdenominational, denominational, local church).
    - d. On the leadership education level (schools, classes, conferences, others).
    - e. On the editorial level (in conference, workshop and the like).
4. Conduct experiment on every level (in higher education; local church; special agencies such as laboratory schools and camps; homes).
5. Disseminate widely the results of study and experiment (in books, journals, by speech and audile and visual aids).
6. Incorporate results of study and experiment in materials and practice.
7. Develop leadership that understands and is skillful (provide for a special leadership course and write the consideration into other appropriate ones).
8. In general, act for the results that are possible.

The reviewers have completed their work. It was a long, arduous and exacting task. Yet what they did is only the beginning. They literalized the version—put the Word into words. It is for more of us working with equal effort, to help them get it actualized. Moreover, they built important advantages into it and thereby created new possibilities for us to employ as opportunities in advancing its educational use. Shall we take the listed steps to realize the version's possibilities—each of us in the particular station where his contribution can be made?

BOOK REVIEWS

Preaching

BY H. F. BAUGHMAN

The Creative Delivery of Sermons. By Robert White Kirkpatrick. New York: The Macmillan Co., 1954. 232 pages. $3.00.

The author of this volume is both a preacher and teacher. As a teacher his field was that of Public Speaking in which art he gave instruction at the Union Theological Seminary in Richmond, Va. Obviously, the material of his book is the product of this major interest. Its title is a complete description of its nature and contents.

Every professor of the art of preaching has regarded with despair the intangible quality of communicativeness in preaching. He can impart to his students well defined ways for building the sermon. He can inspire them to write intelligibly and feelingly as they interpret the Word of God. He can advise them, in Mary Ellen Chase's phrase, to "make words and ideas march across the page." But he finds it almost impossible to provide a technique for making the sermon actually "speak" in the delivery.

Dr. Kirkpatrick has done much to provide this teaching instrument in the work under review. He has manifestly given form and substance to the ideas and tools he has himself employed to accomplish the cherished goal of the professor of speech. His purpose as he himself states it is "to enable the minister intelligently and confidently to employ the best possible means of attaining and maintaining a vital experience of the truths presented in a particular sermon and of effectively conveying them to others in preaching."

Starting with a discussion of the need for a more effective delivery of sermons, the author presents his prescription for meeting this need. He notes the contrast between the skilled, well trained speakers the church goers are accustomed to hear on radio and television, and the often untrained, unskilled man in the pulpit. He warns against half truths which defeat the true goal of the preacher, and "lead him astray." He states the "minister's aim in the delivery of sermons," in "terms of the minister," in "terms of the sermon," and in "terms of the congregation." He then proceeds to develop his theme of how this aim can be achieved. This is the meat of the volume, the positive contribution to the attainment of a "creative delivery." Here are no mere superficial recipes, but soundly perceived basic presumptions upon which any creative delivery must rest. The author explores the area of principles involved in the background preparation, both general and specific, always keeping to the forefront the quality of *creativeness*. In Chapter Eight, he brings all of these insights to bear upon the actual delivery itself, and presents definite and practical counsel for the preacher.

This work, whose eleven chapters leave little of the field of delivery, unexplored, should prove to be a valuable aid to the teacher of preaching. Possibly its chief contribution may be in this area, in which a paucity of useful texts has existed. But the preacher also should find it useful and arresting. The style is simple and clear. The substance is sound. And the presentation is serious.

The Heart of the Yale Lectures. By Batsell Barrett Baxter. New York: The Macmillan Co. 308 pages. $4.00.

In this volume the author has undertaken a tremendous task. He brings together the essential elements of preaching, and the bearing of the Yale Lectures on these elements. When it is noted in an appendix of the book that there have been sixty-nine lectures in this series to the date of publication, the magnitude and difficulty of this study become apparent. Just to dissect these lectures until the heart of them is discerned requires voluminous study and painstaking analysis. Then to apply the common core of truth to the established elements of preaching calls for an ingenuity that is rare.

The procedure of Dr. Baxter is readily discernible. He begins with the assumption that the Yale Lectures are the "most outstanding contribution to the field of homiletics in America." If one can combine and summarize what they have to say upon every important phase of the ministry, one should arrive at vital conclusions about this important office. He seeks to know what elements contribute to the success of the preacher. This involves a definition of the Call, and a description of the Challenge and the Joy of the ministry. The author then selects the three important factors involved in preaching, the preacher, the sermon and the congregation, and in the three divisions of the book holds them up to the light of the great deliverances of the Yale lecturers.

Thus under the study, The Preacher, Dr. Baxter outlines the various qualifications of personality that are set forth and emphasized by the lecturers on this Foundation. He distills from the lectures the catalogue of virtues, sympathy, vision, scholarship, sincerity and others, the effective preacher should possess. Similarly he draws out from the mass of material the *attitudes* that are held indispensable to a worthy ministry, the preacher's attitude to himself, his attitude toward his preaching, his attitude toward God and God's message, and his attitude toward others. And all of these are surveyed through the instrument of the Yale Lecturers. What have these preachers to say about these qualities and attitudes? How do they present their apprehensions to truth?

This procedure is faithfully followed through each of the several basic divisions of the work. Thus, the author collates and classifies a vast amount of relevant material on the subject of preachers. He presents it in a way that makes it useful to the student. He has, in general, been successful in the task which he set before himself.

Two possible weaknesses appear in this study. One is that the reader of these brief excerpts from great lectures loses the inspiration, and education that can come from reading the entire series by anyone of the lecturers. He may be tempted to be satisfied with these brief snatches. The other weakness is that the initial analysis is quite partial and incomplete, and the entire work may leave the student with a somewhat distorted view of the total work of the ministry.

But there are many virtues that completely outweigh these minor shortcomings. It is valuable to have these great words of great men so relevantly presented. It is interesting to hear once more the testimony of Brooks, Taylor, Jefferson, Gladden, Jowett, and that Christian layman George Wharton Pepper, and all the others. It is decidedly worth while to have this analysis of the elements involved in the making of an effective ministry. Worthy of note also are the excellent contents of the Appendices, the Bibliography, the Roster of Yale Lecturers and the complete Index. It is to be noted that this edition is a republication. The original publication was in 1948.

PRACTICAL THEOLOGY

BY F. E. REINBERGER

Mastery. By E. Stanley Jones. Nashville: The Abindgon Press, 1955. 364 pages. $1.75.

"There are just two great human needs: light on the mystery of life, and life for the mastery of life." It is to the second of these needs that our author addresses himself, and in answer to which he propounds the thesis of this volume. It is: "A group of ordinary people were mastered by the risen Christ moving into them in the Holy Spirit; and thus mastered, they moved out to master their circumstances and their relationships into a miniature Kingdom of God. It is mastery, within and without." This, then, is the problem—the art of mastering life—and here is the proposed solution—the example of the lives of the earliest Christians as found in the Book of the Acts of the Apostles.

Surely it is a problem worthy of our meditation and study. Thus we turned with interest to this latest devotional book by Dr. Jones, "the world's best-known missionary, evangelist, and religious author" (so says the publisher), but we came away from this study with a number of questions unanswered or new-born.

First off, Mastery for what? Suggestions are given for mastering a host of life's ills and problems—disunity, fear, tobacco, prejudice, old age: to mention but a few—but does Dr. Jones spend enough time and space in setting forth the correct motivation for our mastery of life? It is here, but it could be more obvious: "Thy Kingdom come on earth, as it is in heaven."

Then, too, I seem to sense that Dr. Jones, with his great spirit, has oversimplified the matter a bit too much. Many of life's experiences which he treats are not all white nor all black: they may be gray. The reader may need to take this into account when using this book.

The fact remains, however, that this can be a very helpful book: whether for personal devotional living or for group study. Including as it does suggested biblical readings and prayers for each day, this little volume may assist many to achieve mastery of their own lives by the Incarnate Life of God in Christ.

CHRISTIAN EDUCATION

BY RALPH D. HEIM

The Good News. New York: The American Bible Society, 1955. $2.00.

"The New Testament of our Lord and Savior Jesus Christ, in eight 32 page portions, with over 500 illustrations and with 14 maps."

Each home will want one of these and church schools will put them on browsing tables and library shelves. There are pictures on every page, 566 photographs of the Holy Land with many maps and diagrams. The laudable purpose is "to help give reality to New Testament times." The pictures that appear with the Gospels were meant to "bring the reader close to the Palestine where Jesus lived." Also, "The Book of Acts and the rest of the New Testament take the reader and viewer to Greece, Italy and Asia Minor and to most parts of the Mediterranean world." These are "travel pictures" along with representations of archaeological findings.

The text is part King James and part Revised Standard Version—not a desirable plan. Yet the arrangement is understandable under the conditions. Besides, one imagines that the pictures will be the particular value. A group of young people this summer evaluated the book by saying that there are too many pictures; they meant, too many pictures for the kind of Bible you would use regularly, for they overwhelm the text. For its purpose, though, this is immensely illuminating and no one who uses it should continue to think of New Testament times in anything but vital terms of real persons and places.

The Douglass Sunday School Lessons, 1956. By Earl Douglass. New York: The Macmillan Company, 1955. 494 pages. $2.95.

As we go about in the churches we find that many adult Sunday School teachers "swear by" this commentary for their International Uniform Lesson teaching.

The King James Version is used, suggesting the generally conservative character of the volume; the bibliography, too, is in this mood. The book has suggested its modernity, though, by a dozen pages on Audio-Visual Aid Suggestions. Unfortunately, many of these are quite impractical for typical Sunday School class purposes; yet a judicious selection would certainly enrich the usual class program. Special attention is given to the temperance lessons; there is evidence that Doctor Douglass has a crusading zeal at this point.

The lesson comments are of the type that will be particularly helpful for a teacher who lectures. "Hints to Teachers" are usually only a continuation of the homily on the text or theme for the day. Everything is finely expressed and the doctrinal significance is neither missed nor undervalued. Doubtless many extracts will be heard weekly from these pages in "lessons" across the land.

Kathy Ann, Kindergartner. By Frances Dunlap Heron. New York and Nashville: The Abingdon Press. 128 pages. $2.00.

It isn't often that one can say of a book on method in Christian education, "It is a delight to read."

Mrs. Heron lets her lovable creation, Kathy Ann, tell about her experiences at Rose Park Sunday School and they are in the words of a child, with the humorous note left in. In the process a child's religious needs are revealed and the good and bad ways of attempting to meet these needs are contrasted. What Kathy Ann says will always reflect the effectiveness of an activity, the fruits of a theory, or the success of a method.

Before Kathy Ann graduates out of her department, at least three types of Sunday Church Schools are described because she has had that many kinds of teachers and superintendents. So, parents and leaders will have a chance to reflect on the contrasts and come to some conclusions about the kind of school they want to foster. Meantime, they will have read some charming pages.

Sociology and Psychology

BY BERTHA PAULSSEN

There Is a Lad Here. By Sedoris Nelson McCartney. Minneapolis: Augsburg Publication House, 1955. 147 pages. $2.50.

This is a rather unique collection of case histories of young people in their encounter with the Christian faith. Mr. McCartney, who is now a minister of the ULCA and who worked as a missionary in Japan for many years, met the boys whose lives we accompany in the stories as a teacher, a camp counselor and as a church worker for delinquent boys. The book presents a "mosaic" of youth in many ways of life, of many races lost in the understanding for men and nature and especially for the inner life of adolescent boys. He shows how constructively and skillfully the method of "nondirective" counseling can be used. As the stories grew out of deep personal experiences, they have a captivating tone of reality. The Rev. Mr. McCartney is one of those Christians who are born missionaries and who convert by their living faith.

The book may help ministers and religious educators in the understanding of young people and may illustrate for them a challenging way of evangelism among them.

In Memoriam

The Rev. Arthur Garfield Null, born Carroll County, Md., May 20, 1880; graduated 1905; died August 18, 1955.

The Rev. John Hess Belt, born Westminster, Md., July 24, 1909; graduated 1933; died September 22, 1955.

The Rev. Samuel Jacob Miller, born Smithsburg, Md., October 26, 1872; graduated 1900; died October 12, 1955.

The Rev. William H. Harding, born Montoursville, Pa., December 8, 1859; graduated 1891; died September 29, 1955.

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BULLETIN

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GETTYSBURG SEMINARY BULLETIN

Issued Quarterly

VOL. XXVIII GETTYSBURG, PA., AUGUST, 1958 NO. 3

THE OPENING OF THE ONE HUNDRED THIRTY-THIRD YEAR OF THE SEMINARY

When the calendar turns to September 8, Gettysburg Seminary will re-open her doors to the largest entering class in her history. Enrollments of new students may reach the mark of sixty, with a likely total roster of one hundred fifty-five. Of these, three will be women pursuing the M.A. courses.

First on the re-opening program will be the orientation which will begin with worship on Monday the 8th at 9:30 A.M. For two days the incoming group will be busily occupied becoming acquainted with the facilities, the program, the personnel, and the general life of the Seminary.

On Tuesday morning, September 9, at 10 o'clock the new academic year will formally open with a Service in the Church of the Abiding Presence. The President of the Seminary will bring the message on the subject, "The Exactingness of Jesus." The classes will begin on Thursday following a new schedule designed to place the daily Chapel in the middle of the morning. A retreat for all students will be held at Camp Nawakwa on Friday afternoon and evening.

THE POSTGRADUATE SEMESTER

Classes in the Graduate School will hold their first meetings of the autumn semester Tuesday, September 16. Interested persons are invited to write to the seminary for registration blanks.

To be eligible, one must hold the Bachelor of Divinity or equivalent degree from a theological seminary of recognized standing. No tuition charge is made, but there is a library fee of $10 per semester. The sessions run each Tuesday through December 9. Further information will be sent upon request.

The following courses will be offered during the coming semester:

Modern Interpreters of the biblical message: Kierkegaard, Dodd, Barth, Bultmann, Cullmann (G271, Professor Heikkinen).

Basic Beliefs of Evangelical Christianity, II (G361B, Professor Rasmussen).

Studies in Christian Personalities (G463, Professor Deitz).

Congregation and Community (G854, Professor Paulssen).

"ECHOES FROM THE BOARD OF DIRECTORS' MEETING"

Ghosts of the past and visions of the future claimed the close attention of Board members at the May meeting. Old Dorm will not submit tamely to demolition. Lovers of history, students of the past came with an earnest plea—"Save that building, touch not a single brick." Spokesmen for several civic and historical societies appeared before the Board to urge a delay in the execution of plans to raze the building, while they endeavor to secure funds from foundations to preserve it. They recognized the impossibility of claiming funds of the Church for this purpose, and propose to interest several large foundations in the project. In response to their plea the Board voted to delay one year in order to give the committee of citizens time to solicit support.

Looking to the future the Board received reports from a committee appointed to study the needs of the Church and the long-range program of the Seminary in relation to these needs. One firm statistic emerged from the studies. In the light of all surveys of population growth and trends, the Seminary is advised to make plans to double its enrollment in the next ten years. The Board heard interim reports of subcommittees outlining suggestions for increasing the scope and effectiveness of the Seminary program. It was apparent that the institution and the Church have a united mind to face all the implications and demands of this expanded program.

Some actions of the Board were of a routine nature. Sanction of the revised program of Sabbatical leaves for the professors was given. Decision regarding the use of the West House, now occupied by Dr. Paulssen, when it becomes available was placed in the hands of the Property Committee. This committee was charged with the responsibility of completing requirements of the Borough in the matter of certain sanitary installations.

Receipt of news of several bequests amounting to about $4,000 was noted and disposition of the gifts authorized. The Board recognized with appreciation the completion of the Auxiliary project, the climate control of the Library at a cost of above $15,000.

GRADUATES, MAY, 1958

JOHN GENE ABEL, born at Johnstown, Pa., December 23, 1930; graduated from Thiel College with B.A. degree; married Alma Elizabeth Pudliner, May 25, 1957; thesis subject, "Doctrine in the Christian Growth Series Intermediate and Senior"; pastor, St. Mark's Lutheran Church, 216 N. First Street, Jeannette, Pa.

TERRY WAYNE AGNER, born at High Point, N. C., April 3, 1932; graduated from Lenoir Rhyne College with A.B. degree; thesis subject, "*Agape* as the Way of Life"; Mission Developer, Board of American Missions at Greenville, N. C.; address, 1805-B, East 6th St., Greenville, N. C.

ROBERT HART BEAVER, born at Harrisburg, Pa., February 3, 1934; graduated from Gettysburg College with A.B. degree; married Joan Lee Schick, June 24, 1956; thesis subject, "Man in Relation to God: A Comparative Study of Hellenistic and Hebrew Prophetic Thought"; pastor, Advent Lutheran Church, Lancaster, Pa.; address, 976 E. Orange St., Lancaster, Pa.

DONALD MCDOWELL BOHN, born at Lemoyne, Pa., January 29, 1933; graduated from Gettysburg College with B.A. degree; married Sarah Ann Keim, March 6, 1954; one child, Donald M., Jr.; thesis subject, "A Comparative Study of Luther's and Barth's Views of Infant Baptism"; pastor, Centerville (Dickinson) Parish, Centerville, Pa.

DONALD CROFT BRAKE, born at Waynesboro, Pa., August 31, 1933; graduated from Gettysburg College with B.A. degree; married Doris Rae Coleman, June 9, 1956; one child, Sharon Rae; thesis subject, "A Critical Study of Licensure in the Light of the Lutheran Concept of the Ministry"; pastor, Union Bridge Parish, Union Bridge, Md.

ROGER ELLSWORTH BURTNER, born at Sharpsburg, Md., October 18, 1926; graduated from University of Maryland with B.S. degree; married Sylvia Creeger, August 12, 1950; four children, Rebecca Sue; Timothy Edwin; John Temple; Margaret Louise; thesis subject, "The Apostles' Creed as Understood Through Present Day Religious Experience"; pastor, Second Evangelical United Brethren Church, 217 Harding Court, York, Pa.

JOHN ROBERT CLARKE, born at Lewistown, Pa., July 9, 1933; graduated from Gettysburg College with B.A. degree; thesis subject, "An Examination and Evaluation of the Doctrine of Original Sin"; pastor, Pine Grove Mills Parish, Pine Grove Mills, Pa.

CHARLES WALTER COATES, born at Bloomsburg, Pa., August 17, 1933; graduated from Susquehanna University with A.B. degree; married Rose Marie Sharretts, June 4, 1955; one child, Cathleen Heather; thesis subject, "Luther's View of Man"; assistant pastor, St. Paul's Lutheran Church, York, Pa.; address, 416 Colonial Ave., York, Pa.

GALEN ALVIN COLCLESSER, born at Huntington, Ind., October 23, 1917; graduated from Huntington College with A.B. degree; married Joyce Bebout, September 1, 1957; thesis subject, "Public Relations in Christian Education"; assistant to the president, Huntington College, Huntington, Ind.

WILLIAM EDWIN ERVIN, JR., born at Waynesboro, Pa., August 31, 1929; graduated from Shepherd College with B.A. degree; married Dorothy Elaine Stache, August 25, 1956; thesis subject, "A Study of a Modern Urban Community in Relation to Its Churches"; pastor, North Carroll Parish, Lineboro, Md.

ROLF WILLIAM ESCHKE, born at Chicago, Ill., June 1, 1932; graduated from Wagner College with B.A. degree; thesis subject, "A Study of the First Grade Child and the Role of the Church in His Education"; Mission Developer, Board of American Missions at West Albany, N. Y.; address, 454 Sand Creek Rd., West Albany, N. Y

WILLIAM RONALD FEARER, born at Cumberland, Md., November 26, 1933; graduated from Gettysburg College with A.B. degree; married Clover Jean Clopper, June 16, 1956; thesis subject, "The Redemptive Approach to Confirmation Instruction: A Pastor's Guidebook"; pastor, Christ Lutheran Church, Hagerstown, Md.; address, 108 N. Cleveland Ave., Hagerstown, Md.

JACK RICHARD GARDNER, born at Rockwood, Pa., March 5, 1920; graduated from Wittenberg College with A.B. degree; married Helen Derrick, August 23, 1952; thesis subject, "The Use of the Bible in the Pastoral Ministry"; pastor, St. John's Lutheran Church, Montgomery, Pa.; address, 58 E. Houston Ave., Montgomery, Pa.

RICHARD EUGENE GEIB, born at Lititz, Pa., October 25, 1931; graduated from Gettysburg College with B.A. degree; married Alice Romaine Kretzing, August 25, 1956; one child, Richard Barton; thesis subject, "The Mormons: A Study of Their Conflict and Compromise with Culture"; pastor, St. Matthew's Lutheran Church, Shamokin Dam, Pa.

FERDINAND KARL WILHELM HAASE, born at Kassel, Germany, July 7, 1931; graduated from Philipps Universität, Marburg/Lahn; married Margaret Anne

Bean, June 5, 1956; one child, Karen Elizabeth; thesis subject, "The Christology of the Infancy Narratives in Matthew and Luke"; pastor, Grace Lutheran Church of Roundtown, York, Pa.; address, Church Rd., R. D. 4, York, Pa.

Charles Mathias Heaps, born at Lancaster, Pa., January 5, 1933; graduated from Franklin and Marshall College with A.B. degree; married Georgia Ann Usuer, December 28, 1951; three children, Sharon Louise; David Charles; Michael Anthony; thesis subject, "The Historical Development of the Concept of the Messiah in the Post-Exilic Prophets and Daniel"; pastor, Turbotville Charge, Turbotville, Pa.

Jack Eugene Herrera, born at York, Pa., August 13, 1931; graduated from Gettysburg College with A.B. degree; married Bettie Jane Stotlemyer, August 30, 1952; one child, Linda Sue; thesis subject, "A Study of Martin Luther, Musician"; pastor, Trinity Lutheran Church, Battle Creek, Mich.; address, 59 Illinois Ave., Battle Creek, Mich.

Bailey David Herrington, born at Pittsburgh, Pa., March 27, 1933; graduated from Thiel College with A.B. degree; married Eunice Marie Ament, August 13, 1955; thesis subject, "The Intermediate State: A Comparative Study"; pastor, Brookside-Harborcreek Parish, 2724 Athens Rd., Brookside, R. D. 7, Erie, Pa.

Robert Chalmers Huddle, born at Williamsport, Md., April 20, 1932; graduated from Lenoir Rhyne College with B.A. degree; married Rachael Ann Longenecker, May 3, 1958; thesis subject, "The Place of Hymns in Evangelism"; assistant pastor, St. John's Lutheran Church, Cumberland, Md.

Ralph Lindsay Ingram, born at Youngstown, Pa., May 16, 1928; graduated from George Washington University with B.A. degree; married Paula Margryn Williams, June 16, 1957; one child, Stephen Paul; thesis subject, "The Modification of the Group Psychotherapeutic Process and Its Use in the Parish Situation"; pastor, First Lutheran Church, Windber, Pa.; address, 1005 Somerset Ave., Windber, Pa.

Richard Charles Jones, born at Pine Grove, Pa., November 1, 1933; graduated from Gettysburg College with A.B. degree; married Mary Alice Reed, February 12, 1955; thesis subject, "Divorce and Remarriage of Divorced Persons and the Policy of the Various Churches Concerning the Problem"; pastor, Sacramento Parish, Sacramento, Pa.

Paul DeForest Joslyn, born at Syracuse, N. Y., April 18, 1931; graduated from Hartwick College with B.S. degree; married Margaret Smith, June 9, 1956; one child, David DeForest; thesis subject, "Establishing and Maintaining the Educational Program in a Home Mission: Its Problems and Solutions"; assistant pastor, Lutheran Church of the Atonement, Syracuse, N. Y.

Paul Lewis Kauffman, born at Lancaster, Pa., December 10, 1931; graduated from Franklin and Marshall College with A.B. degree; married Julia Ann D. Bowman, June 10, 1956; thesis subject, "The Areopagus Address"; pastor, Marklesburg-Saxton Parish, Saxton, Pa.

Molly Kerstetter, born at State College, Pa., September 18, 1934; graduated from Penn State University with B.A. degree; thesis subject, "The Role of the Church in Assisting the Adolescent from Youth to Maturity"; copy editor, Board of Parish Education, 2900 Queen Lane, Philadelphia 29, Pa.

John Leon Kugle, born at York, Pa., January 22, 1932; graduated from Elizabethtown College with B.S. degree; married Vivian M. Sheller, September 5, 1954; thesis subject, "The Pastor and the Youthful Social Offender"; pastor, St. Thomas-Ft. Louden Parish, St. Thomas, Pa.

Philip Masterton Kulp, born at Lassa, Nigeria, W. Africa, October 29, 1929; graduated from Juniata College with B.A. degree; married Mary Ann Moyer, August 31, 1953; three children, Helen Christian; Tanya Marie; Naomi Herr; thesis subject, "The Cross or Crescent in West Africa? A Study of the Background and Present Religious Situation Confronting the West African"; pastor, Blue Ridge Church of the Brethren, Thurmont, Md.

EDWARD ALF LIVINGSTON, born at Williamsport, Pa., October 16, 1933; graduated from Gettysburg College with A.B. degree; married Jane Lenora Briggs, August 20, 1955; one child, Cheryl Jane; thesis subject, "Implication of Gordon W. Allport's Psychology of Personality for an Understanding of the Christian Experience of Sanctification"; pastor, Port Royal Lutheran Parish, Port Royal, Pa.

ROBERT HARRY LOGAN, born at Wilkes-Barre, Pa., June 5, 1932; graduated from Gettysburg College with A.B. degree; thesis subject, "Death, Immortality and Resurrection in the New Testament"; pastor, New Berlin Lutheran Parish, New Berlin, Pa.

BARRON BOTT MABERRY, born at Schuylkill Haven, Pa., December 8, 1933; graduated from Gettysburg College with B.A. degree; married Audrey Nadine Pierce, June 1, 1957; thesis subject, "The Challenge of the Supreme Court Decision of 1954, Concerning Integration, to the Protestant Church"; pastor, Upperco Lutheran Parish, Upperco, Md.

PATRICK ALBERT LIND MAIER, born at Minneapolis, Minn., May 5, 1933; graduated from Thiel College with B.A. degree; married Elma Louise Bennett, May 26, 1956; one child, Patrick Carl; thesis subject, "A Study of Grundtvig's Idea of Authority in the Church"; pastor, St. Paul's Lutheran Church, Coudersport, Pa.

WILLIAM ROBERT MAY, born at Lancaster, Pa., December 11, 1932; graduated from Millersville State Teachers College with B.S. degree; married Patricia Ann Bowman, January 22, 1955; one child, Barbara Ann; thesis subject, "The Jewish Post-Exilic Community Outside Palestine: Elephantine"; graduate study, Johns Hopkins University; address, 1318 Medfield Ave., Baltimore 11, Md.

RODGER EDWIN ROHRBAUGH, born at York, Pa., September 19, 1932; graduated from Susquehanna University with A.B degree; married Maureen Ann O'Leary, April 5, 1957; thesis subject, "Education Toward Full-Time Christian Service"; pastor, New Chester Parish, New Chester, Pa.

HAROLD YORTY SANDY, born at Grantville, Pa., April 26, 1932; graduated from Lebanon Valley College with B.A. degree; thesis subject, "Wisdom in the Psalms"; Mission Developer, Board of American Missions at Wheatland, Lancaster, Pa.; address, 2204 Marietta Ave., Rohrerstown, Pa.

JOHN PAUL SELTZER, born at Washington, D. C., November 17, 1932; graduated from University of Maryland with B.A. degree; married Leoma I. Naughton, March 24, 1956; thesis subject, "Death and the New Testament Faith"; assistant pastor, Lutheran Church of the Reformation, Washington, D. C.; address, 212 E. Capitol St., Washington, D. C.

GLEN ALLEN SHACKELFORD, born at Fairmont, W. Va., June 4, 1933; graduated from Davis and Elkins College with A.B. degree; married Laura Kay Neas, June 13, 1958; thesis subject, "The Influence of the Theology and Church Life of the United Lutheran Church in America and the Lutheran Church—Missouri on Their Foreign Mission Work"; pastor, Madison Lutheran Parish, Madison, Va.

FREDERICK LEONARD SHILLING, born at Johnstown, Pa., January 22, 1934; graduated from Susquehanna University with A.B. degree; married Marlene Marie Sterner, June 16, 1957; thesis subject, "The Minister Counsels Youth"; assistant pastor, St. Matthew's Lutheran Church, York, Pa.

DANIEL WARREN SPANGLER, born at Johnstown, Pa., February 29, 1932; graduated from Gettysburg College with B.A. degree; married Marolyn Joan Glackin, December 10, 1955; thesis subject, "Adult Christian Education Based on Questions of Laymen in the United Lutheran Evangelism Mission"; associate pastor, Church of the Redeemer, Ramsey, N. J.

ARTHUR RAYMOND STEES, JR., born at Peoria, Ill., March 6, 1933; graduated from Bradley University with B.S. degree; married Audrey Andres, July 25, 1953; thesis subject, "The Mission of the Church to the Industrial Worker"; pastor, Faith Lutheran Church, Rockford, Ill.

ANTON RANDOLPH THUMHART, JR., born at New York, N. Y., May 4, 1933; graduated from Wagner College with B.A. degree; married Gladys Ann Moore, December 14, 1957; thesis subject, "Educating for Worship"; Mission Developer, Board of American Missions at North Greenbush, N. Y.; address, 20 David Ave., Troy, N. Y.

DANIEL UZUPAN, born at Middleburg, N. Y., January 4, 1929; graduated from Wagner College with B.S degree; married K. Roselyn Ahl, June 2, 1957; thesis subject, "A Comparative Study of the Sermon on the Mount as Used in the Christian Growth Series and the Church and Home Series"; pastor, St. Paul's Lutheran Church, Richmondville, N. Y.; address, 40 Main St., Richmondville, N. Y.

ALBERT LEROY WEBER, born at Cumberland, Md., August 1, 1931; graduated from Gettysburg College with A.B. degree; thesis subject, "A Study of a Congregation and Its Constituent Community, St. John's Lutheran Church in Cumberland, Maryland"; assistant pastor, Christ Lutheran Church, Harrisburg, Pa.

RONALD HENRY WEINELT, born at Baltimore, Md., March 6, 1933; graduated from Gettysburg College with B.A. degree; married Patricia Dorothy Riley, June 11, 1955; thesis subject, "The Strategy of the Holy Spirit in the Primitive Church According to *The Acts of the Apostles";* Mission Developer, Board of American Missions at Lexington Park, Md.; address, 508 Enterprise Rd., Lexington Park, Md.

ROBERT OWEN WHITEHEAD, born at Auburn, Mass., June 4, 1928; graduated from Keene Teachers College with Ed.B. degree; married Faye Elsa Luckenbill, May 31, 1957; one child, Stuart Alan; thesis subject, "Creative Work Programming for Youth in the Local Church"; assistant pastor, St. Luke's Lutheran Church, 85th and 87th Rd., Woodhaven 21, N. Y.

BARBARA JANE WINEY, born at Harrisburg, Pa., July 24, 1932; graduated from Dickinson College with A.B. degree; thesis subject, "The Paradox of Grace as Reflected in the Life and Literary Works of T. S. Eliot"; Director of Christian Education, Messiah Lutheran Church, Williamsport, Pa.; address, 101 W. Southern Ave., South Williamsport, Pa.

MASTER OF SACRED THEOLOGY DEGREE CONFERRED

The Degree of Master of Sacred Theology was conferred upon The Reverend Theron M. Snyder of Lewistown, Pa.

JACK ELSER

The Seminary family, students and faculty, were saddened by news of the death of Jack Elser on June 18. For two years Jack had been battling courageously with a heart ailment, which resulted from an attack of rheumatic fever in earlier years. Everyone followed his progress, especially during his hospitalization, with deep concern. By his fine Christian bearing, and cooperative attitude and friendliness, he had won the favor of all who knew him. Carrying the load of pastoral administration, the Franklintown U. B. Charge, he had reduced his course schedule in the interest of thorough academic accomplishment. But the burden was too great for the damaged heart muscles, and shortly after the completion of the year's work he entered into his rest at the age of 29.

PROFESSOR HEIM ON A GLOBAL TOUR

Early in June Dr. Ralph D. Heim left for a three month educational tour that will take him to more than a dozen countries around the globe. He will be associated especially with the Asian meetings of the World Council of Christian Education. In July he will serve on a deputation team of five international scholars conducting a Christian education institute for South India at Hyderabad. Later he will be a lecturer and resource leader in the Second World Institute on Christian education in Osaka, Japan. Here he will represent the Board of Parish Education, United Lutheran Church. Further responsibilities include membership in a World Seminar on Theological Education in Tokyo. Twenty-five seminaries will be represented among the 50 delegates from 36 denominations, 22 countries and five continents. Dr. Heim will also serve in the Assembly of the World Council of whose North American Committee he has been a member of for a decade. His concluding service in Tokyo will be at the World Convention where 5,000 visitors are expected.

Preceding these affairs Dr. Heim will tour Bible lands especially to secure pictures for a forthcoming book, *Youth's Companion to the Bible.* Stops include Rome, Athens and Corinth, also Baghdad for a trip to old Babylon. The remaining days will be spent in Jerusalem and environs. A visit to the Qumran community of the Dead Sea Scrolls and a flight over Petra are in prospect. The professor will end his study of Christian education around the world in late August when he returns to Gettysburg.

PROFESSOR DEITZ GIVEN PH.D. DEGREE

The. Rev. Reginald Deitz, professor of Christian history and Church history, was given the degree of Doctor of Philosophy by the University of Pennsylvania at its commencement exercises on June 11. The subject of Professor Deitz's dissertation was "Eastern Lutheranism in American Christianity and American Society, 1870-1914." We convey our warmest congratulations to Professor Deitz for his accomplishment, and look forward with much interest to the publication of the results of his research. The distinctive role of the Gettysburg Seminary (this is said from the inside track by us who have an inkling of the investigation) will appear in an unusual light when viewed as a force which did not withdraw but participated in the cultural crises of that time.

THE GENESIS OF THE SEMINARY LIBRARY

HERBERT H. SCHMIDT

The essential facts in the formation of the Library of the Lutheran Theological Seminary at Gettysburg have never been told in a systematic manner. In fact, a full and orderly treatment of the part the Library has played in the life of the Seminary in the 132 years of its existence would form a substantial volume. Between a nucleus of one thousand books in September 5, 1826, and some 69,500 volumes in September 5, 1958, and between one room lined with wall book shelves in a four room house and a modern, fire-resistant, interior climate controlled building of twenty-two rooms specifically designed for library purposes, lies a segment of history concerning the effective service of the Seminary.

Ideas have consequences. Among the standard sources of ideas are books and periodicals which form the chief stock of libraries. Students of the Lutheran Church in America and its teaching and preaching will be interested in the moulding effect of the Seminary's book collection upon the faculty and student body as well as the reverse influence thereof over the years where this can be ascertained. The two halves of this relationship react on each other in many subtle ways, and the real significance of Gettysburg Seminary in the life of the Lutheran Church in America is not fully told without taking into account the dimension of its library. A few simple facts form the record of the beginning of the Library, but even these cannot be disregarded. The role of this teaching instrument became increasingly vital in shaping the intellectual life of the Seminary throughout its existence. When trends in the world of education came to recognize and utilize the vital relationship which exists between instruction, curriculum, and material aids, institutions gave major emphasis to their library programs. Gettysburg Seminary was well in the forefront in this development as is instanced by its being among the first of the Lutheran Seminaries in America to place the administration of its library under professional direction. Over the years a body of information on the concern of the Seminary for the continuous development of its book and periodical collection has been gradually accumulating, and it is time to offer some treatment of its part in the entire tradition of the Seminary. The Seminary Library is taken so much for granted that we forget about the forces which formed it and the forces which it generated.

The humble beginnings of the Seminary, however, were auspicious when compared to the beginnings of other educational institutions in this period of the history of America. When Harvard College was founded in 1636 its library was not ready until 1638 at which time Rev. John Harvard gave the library a bequest of 800 pounds, and of all of his books, 400 in number. In 1750 the trustees of the four-year-old College of New Jersey (now Princeton University) voted to buy a book case. Hartwick Seminary, which began in 1797, twenty-nine years before the Gettysburg Seminary opened, had 420 volumes for the use of the school. In the case of Hartwick this small library of the scattered institution was spread thinly because it had to serve the essentials of a preparatory school, a college, and a theological seminary. The Library of Congress began in 1800 with 964 volumes. On the day that the Gettysburg Seminary opened it was announced that a "valuable library" was already in hand. The library consisted of a collection large enough to list 1,000 volumes. The library was under the care of a librarian, the Rev. Mr. Herbst, and the library had a permanent location in the Adams County Academy building. These factors made it possible at the very beginning to bring books and users of books closer together, which is one of the goals in building libraries and organizing their set-ups in the middle of the 20th century.

Libraries are not a new phenomenon to teaching and educational institutions. Great libraries have served scholars in many lands over the centuries. One needs but mention the library at Alexandria, the Greek and the Roman libraries. Erasmus, for instance, studied in the famous Boedlyen Library at Oxford. There was the famous library at Heidelberg in 1380 to which Elector John William gave many valuable books. The Monastic orders collected books even to the extent of making "book-buying trips" to far corners of the then known world. These same orders preserved books which they had organized into libraries as well as having well developed methods of circulating books. They also effected various early stages in the development of librarianship. In the development of the over-all library picture in America the year 1820 found the Mercantile libraries being launched by business houses for the education and training of their employes. The Public Library idea was first legislatively authorized in 1848. Pastors such as Henry Melchior Muhlenberg in the 18th century, and Benjamin Kurtz in the 19th century, had private libraries which they put at the disposal of candidates for the ministry whom they were tutoring. Books and some form of libraries therefore were not necessarily a new thing to candidates for the ministry, but separate seminary libraries as such could well be considered a new phenomenon in the education for the ministry in America. Theological seminaries as separate and distinct institutions of learning are a comparatively modern development, and likewise their libraries.

Until the middle of the 18th century the universities supported by governments made possible the study of theology. No special institutions existed for the training of the ministry. Many American colleges were founded chiefly for the training of the Christian ministry. Out of the growing antithesis between learning and piety in the middle of the 18th century in America came part of the pressure to develop the separate institution for training preachers and pastors. After 1808 theological studies were separated from regular college curricula by more and more denominations. The zeitgeist of the era 1800-1836 was the forming of denominational seminaries. To have such an institution required, of course, having its own library. It is apparent that institutions are to a certain extent products of their times. The Gettysburg Seminary and its library are not an exception to this axiom of history in America.

As a distinct library for the purposes of theological education the Gettysburg Seminary Library was part of the trend of the times and yet there were individual differences. If this library had begun with a separate collection of books numbering but one half of the one thousand volumes, it would have had a good beginning, and also in focus with the picture of the period. Many seminaries began with much smaller book resources than Gettysburg on its opening day. Gettysburg Seminary Library had a better than ordinary inception in some other respects. A permanent scene of location and definite oversight for the sizable initial shelves of books, no matter how limited in scope and development as to classification, also enabled the library to get off to a good start. The founders of the Seminary from the standpoint of library-consciousness were in the front ranks. Dr. S. S. Schmucker, chief founder of the Seminary, was not only book-minded, but also library-minded. In 1829, a prospectus issued to interest students in the "Gettysburg Gymnasium" announced in detail a course in studies covering five years, and, among other items, promising to ministerial students "gratuitous access to the very valuable library of the Theological Seminary, containing upwards of six thousand volumes." S. S. Schmucker endorsed this statement which appraised highly the library. Even in his letter of resignation to the Board (Minutes of August 9, 1864, page 12) one of his specific requests was permission to the Library, subject to regulations, following his retirement.

Although not officially the Seminary Librarian he was instrumental in securing the first one thousand books for the Seminary and was the moving power behind the entire enterprise. From his prerogatives as a professor, and as chairman of the Faculty, his direct influence upon the Library lasted 38 years. (Dr. Schmucker resigned August 9, 1864.) Proceedings of the 14th Convention of the General Synod, 1848 (Appendix D, "Report on the Gettysburg Seminary") describe what might be called a "sabbatical leave" of professor Schmucker.

"In 1846, Professor Schmucker was, by leave of the Board absent from his post for six months, on a visit to Europe, . . . This tour contributed not only to invigorate the health of Dr. Schmucker, but also considerably to the increase of the Library through his exertions." Twenty years after he had assembled the first books for the Seminary Library Dr. Schmucker still exerted a direct influence upon it. Small wonder that the Board in accepting his resignation in August 1864, granted Dr. Schmucker continued use of the Library he had founded and helped to develop; and the Board at the same time returned to him "their heartfelt acknowledgment for the zeal and success of his untiring efforts in various ways to increase and improve the same."

Chiefly, however, is the book-consciousness and library-mindedness of the Seminary's first president to be seen in his especial concern for the library of the infant institution. In the plans laid down as a result of General Synod action.

Frederick, Md., in 1825, a list of agents was prepared for a complete canvass of the United States in the interests of founding a seminary. Among the agents chosen was Dr. Benjamin Kurtz. In fact he was appointed a special agent to go to Europe at once to solicit contributions of money and *books* for the Seminary. During the interim, from the time of this meeting until the opening of the Seminary in September 1826, Dr. Schmucker was instrumental in assembling for the Seminary a library of 1,000 volumes. One might say the Library was born before the Seminary itself. Dr. Hay, in 1869, made a statement which suggests Dr. Schmucker's active interest in the Library over the years as consonant with the other obligations of his chief office: ". . . some were purchased with money collected by Rev. Schmucker. . . ." Apparently the First President of the Seminary had gathered funds for books sometime in addition to books as gifts. Whether this was done in assembling the nucleus of the Library or later is not entirely clear, but at least the evidence from this source corroborates our approach to the vital concern of Dr. Schmucker for the Library. As one looks at the first constitution of the Seminary, in which Dr. Schmucker had the heaviest hand, he is struck by the large number of explicit regulations concerning the Library of the Seminary. We would note particularly the sections of Article VII, "Of the Library," which are germane here. This article of the Constitution reflects the feeling of the first staff of the Seminary when it states that the Library "be considered as an object of highest importance to the Seminary" (page 23). Only once or twice in over a century and a quarter was there any lessening of concern for a sound and comprehensive library. In Article VII, Section 7, one reads, "The Librarian shall form a detailed system of regulations, embracing the items specified in this Constitution for the management of the Library. . . ." In Section 9 we read, "A list of the most necessary books shall be presented to the Directors by the Professors, in order that those which are most needed, may be purchased first." Section 2 of this same article gives us a hint of the assistance the Board of Directors gave the librarian to insure a fine library: "The Directors shall, therefore, from time to time, make such arrangements as they shall deem best calculated to attain the object in view. . . ."

The work of another official body in connection with the founding of the Seminary will indicate this same early concern for books for the new Seminary. The General Synod Committee at Frederick in 1825 instructed its officers to commission Benjamin Kurtz to go to Europe at once to solicit contributions of money and books for the Seminary. This instruction was given prior to the meeting of the committee at Hagerstown March 2, 1826, where the choice of the site of the Seminary was to be determined. One might say in general terms that not only did the Library exist before the Seminary, but official action to insure a library for the new institution was also in effect before the place which was to house the Library was known. To insure an adequate library and to supplement the work which Dr. Schmucker was to do in this connection, Dr. Benjamin Kurtz left for Europe April the 1st, 1826. Here again one sees that in the founding of Gettysburg Seminary in relation to the beginnings of other denominational seminaries in this area the common denominator was greater than the differences. The method of collecting books and funds for similar enterprises had been carried out successfully by the Roman Catholics and other denominations before 1826. One wishes that it were possible from other than secondary evidence to determine the titles of a large percentage of the books Dr. Kurtz procured while in Europe. Were these contributions for a seminary library in Gettysburg the discards of other libraries? Were they to any extent shared out of duplicate stock? How many might have been outright purchases? Did the General Synod authorize any stipulated amount of money for the purchase of books on this trip? Some must have been the gifts of publishers. Certain statements in the records suggest that nearly all of the books were received as presents. The question might even be asked, did Dr. Kurtz have any definite policy of book selection? Years later in the development of the Library of the Seminary the statement is made in 1876 that the books were "mainly German and many of them comparatively useless." Of course, other librarians and donors had helped to shape the Library between 1828 and 1876, but a knowledge of how a book collection grows indicates that some of the books which Dr. Kurtz accepted in Europe were of the nature mentioned above. On the other hand there is the estimate of the work of twenty-two months on the part of Dr. Kurtz as given by Dr. Wentz in the *History of the Gettysburg Seminary* (page 132). "Even more important than the generous sum of money was the handsome collection of books for the Seminary Library. Five thousand volumes Dr. Kurtz had secured and brought with him, though not all of them were of much value to theological students and professors of that period. . . ." The part played by Dr. Kurtz in the early formation of the Seminary Library was therefore not as a librarian but rather as a book-buyer and book-collector. Nevertheless, books are the mainstay of libraries, and the nature as well as the number of the volumes in a collection are determined by personnel responsible for assembling them. Even though Rev. Herbst was the official librarian of the infant institution one must describe the general oversight and formation of the first stage of its library as, the Library under Dr. S. S. Schmucker, Dr. Benjamin Kurtz, Rev. Herbst, and Dr. Hazelius.

As we turn now to the role enacted by the Rev. Jacob Herbst, the first officially appointed librarian of the Seminary Library, it is interesting to note that he was on the committee of the Synod of Maryland and Virginia which was responsible for the founding of the Seminary.

Undoubtedly he exercised influence which helped in causing the Seminary to be located at the readily accessible town of Gettysburg. He secured the first shelving for the Library and arranged for a study room for the students. But the record of his official connection with the Seminary ends abruptly. According to the Board Minutes (page 60) part of Rev. Herbst's private library was to be taken in payment of the judgment of the Board against him.

The Minutes of the Board of Directors of the Theological Seminary, 1826, page 9, state, "Resolved that Mr. Herbst be the Librarian of the Seminary." He served in this capacity until possibly 1830. The firsthand sources available do not have any record of Pastor Herbst's resignation or dismissal. A Minute in the record of the Board, September 1830, page 38, indicates that Rev. David Jacobs was nominated for the office, but the action was reconsidered. Immediately thereafter, "Resolved, that Dr. Hazelius be appointed Librarian."

For an account of the contribution of the second official Seminary Librarian one must depend entirely upon the Minutes of the Board, beginning with those of September 1830. Let them speak in outline of Dr. Hazelius' tenure of office.

Two new regulations were added to those already in effect regarding the use of the Library. Any student who misplaced books was fined six cents, and all books returned to the Library must be deposited on the Librarian's desk. Of the eight references to the Library in the Minutes covering the years 1830 to September 1833 only one has the name of Dr. Hazelius attached to it: "that Dr. Hazelius be empowered to have labels printed for the books." Fifty books were sent to the Seminary at Canton, Ohio. The first insurance upon the Library was procured ($3,000) while Dr. Hazelius was officially librarian, but the Board authorized Dr. Schmucker and Dr. Morris to tend to the business of getting the policy. In 1832 Dr. Hazelius had the honor and the added responsibility of moving the assembled Library for the first time. The Library room on the third story of the new building was ordered to be finished. The Librarian was appointed "Superintendent of the Garden" in May 1832. At a special meeting, April 16, 1833, Dr. Hazelius resigned. The Board asked him to continue to serve until the end of the summer session. In connection with his resignation and the request of the Board is this Minute: ". . . that this Board tender him unfeigned thanks for his faithful and valuable service."

In September 1833 the Board went on record as follows: "Resolved that the professors appoint a Librarian pro tempore." No name of the person or persons officially appointed to the office of librarian appears until September 19, 1844, when Dr. Hay accepted the assignment. Nine entries concerning the Library occur in the Minutes during this interim. One item allows the "unnamed" Librarian $10 for his service. Another item authorized the Faculty to "draught" rules for the Library. An annual "book inspection" was inaugurated. The Library was to be made available for college professors, but the Librarian was to accompany all strangers whom he admitted to the Library. It is to be hoped that at some future date hitherto undiscovered sources will yield the name, or names of those responsible for the Library during the decade of "unidentified supervision." As one thinks of the book-loving founders of the theological institution, the educational interests of the community of Gettysburg, and the literary atmosphere to be found in Adams County in 1826, one is led to say that all of these forces made the beginning of the Seminary a propitious one. Of course, the same forces played their part in the founding of the Library. In library parlance, the president of the institution and the names of those closely connected with the founding and locating of the institution formed "a Library Committee." From the standpoint of modern library organization Dr. Kurtz had the responsibility for the "public relations department" of the Library and the external book-securing opportunity. Rev. Herbst and Dr. Hazelius on the other hand, were responsible for the "internal" operation and organization of the Library. In sum, the valuable core-collection was well-staffed and strategically located.

A collection of books is effected mainly by the personnel responsible for it, the physical conditions housing it, and the demands of the clientele upon it. We have seen the bearing the personnel responsible for the founding of the Seminary Library had upon establishing it. The selection of the volumes had been mainly in the hands of Drs. Schmucker and Kurtz, while the administration thereof depended upon Pastor Herbst, and later, Dr. Hazelius. All of these men had experience as pastors so that they knew the tools their trainees needed for their education. The four men who laid the groundwork for the Seminary Library have been described as lovers of books and educators aware of the necessity of a library in the educational process. By the standards of that time the chief founder of the Seminary was in advance of his day because, as we shall see later, he insisted that his students use the Library in addition to the class lectures and textbooks.

The internal physical conditions which affected the early years of the Library were those of space and functional arrangement. The housing of a collection of books may limit its growth or be an impetus to spirit further growth. The Seminary Library was housed in its first years, nearly six in all, in the academy building in the town of Gettysburg. No description of the interior arrangement of this building is available, but the external probability suggests that perhaps the infant Seminary Library was a room, the four walls of which were lined with shelves reaching to the ceiling. The first constitution of the Seminary, Article VII, Section 4, "Of the Library," states: "A suitable room shall be appropriated for the Library; and shelves be erected and divided into alcoves." The Board of Directors of the Seminary, meeting in 1826, resolved (page 9 of the Minutes of 1826), "that the professor and Mr. Herbst be a committee to have shelves erected for the Library." Immediately thereafter the record continues, "Resolved that the same be a committee to divide by a partition the *library room* in order to make a study room for the students." Even in the new set-up of the Library in 1895 the few pictures available indicate that the shelving arrangement was not entirely free from vestiges of this type of arrangement.

The moving of the Seminary from the corner of High and South Washington Streets in 1832 "consisted largely of transferring the Library to the new building." Record has it that the Library was located on the unfinished fourth floor of the newly erected Seminary building on the Hill. The Board Minutes of May 15, 1832, state, "Resolved that the room in the third story appropriated for the Library be finished at present." No record available indicates whether or not this was done. In September 1859, however, a resolution was passed ordering the fourth story of the Seminary edifice to be finished, but no mention is made of the Library. Either it remained in the third story location or else there was a shift in terminology due to the different secretaries as to the numbering of the stories. One may have been after the German method, another that of the American way of numbering the stories of a building. At any rate, the Library in its early stage at this point was hardly changed by the process of moving except as to the accessibility of books through the elimination of crowded shelves. The new situation because of room for expansion was an invitation for the Library to grow. The unfinished section of the building, however, was not inviting to regular and constant use from the standpoint of modern standards which pay special attention to conditions effecting library usage. In fact, in this respect, the new Library erected 116 years later is in striking contrast to the library from which it had sprung.

As one looks back over the first part of this "historical climb," before going on from the foothills of the Seminary's development to the mountain peaks of accomplishment which lay ahead, the vista presents several distinct contours. The Library existed before the Seminary. The Library lacked a definite budget (Constitution, Article 7, Section 2). The chief founder had a farsighted policy and was ahead of his times in library-mindedness in the Lutheran circles as well as some other library standards of that day. The formers of the Library were four prominent Lutheran pastors. The chief qualifications of the four men officially responsible for the first period of the Library were: pastors, book users, of scholarly bent, appreciative of the power of print, and leaders in whom fellow leaders in the Church placed great confidence. The collection which they assembled was moved once to larger quarters in this initial period. Its books were gathered from a wide variety of sources geographically and linguistically. Numerically the infant Library listed 6,000 volumes and outranked all theological libraries in the country at that time. The lack of definite training in library science was not a serious impediment for these men at this time in the Library's history. Even though there was apparently no formal book selection policy other than the primary concern and pride in founding a useful Library, Article 7 of the Constitution, Section 1, expresses the spirit which made such a fine Library possible at the very beginning of the Seminary: "The acquisition of a select and comprehensive Theological Library shall be considered as an object of the highest importance to the Seminary."

BOOK REVIEWS

Old Testament

BY JACOB M. MYERS

The History of Israel. By Martin Noth. New York: Harper and Brothers, 1958. VIII + 479 pages. $7.50.

Professor Noth is the incumbent of the chair of Old Testament at the University of Bonn and one of the foremost biblical scholars of our time. He is a product of the Alt school and his contributions to biblical studies have been prodigious and influential. The volume under review is a translation of the second German edition of his *Geschichte Israels*, a third edition of which has since appeared.

The work, beginning with an introduction which defines the term "Israel" as viewed by the author, describes the land of Israel and the historical situation in Palestine in ca. 1200 B. C., and delimits the sources for the history Israel, is divided into four parts. First there is an extended discussion of Israel as the confederacy of the twelve tribes, a revision and expansion of his earlier monograph on *Das System der Zwölf Stämme Israels* (published in 1930). This clearly reflects the terminus a quo of the history of Israel for our author. He does not deal with the period antecedent to Israel's appearance in the land of Palestine because he believes that "numerous local Palestinian traditions became attached to the personalities of the patriarchs which were not originally associated with them at all and which must be ignored if the question as to the nature of the patriarchs is to be answered; since it was only after the patriarchs had taken their place in tradition that they attracted local traditions" (p. 120). Such a view appears entirely too skeptical in the light of archaeological discoveries in Mesopotamia from the second millenium B. C. as well as in Palestine (see G. E. Wright, "Archaeology and Old Testament Studies," *JBL*, vol. 77 (1958), p. 47). The great traditions of the patriarchs, the Exodus, Sinai and Moses are too securely wrought into the framework of Israel's religious history to be only the more or less universal application on the part of later scribes of purely local or artificial traditions. The Israelite cultus was hardly creative in that sense; it was rather the preserver of the traditions of the fathers.

Part two is much more vital and significant in its description of the life of ancient Israel in the Palestinian-Syrian world, especially in its handling of the rise and growth of the kingdom under Saul, David and Solomon. Part three follows very closely and takes up the history of the divided kingdom in the Assyrian period, the fate of Judah under the Neo-Babylonian empire, the exile and the return, with reconstruction under the Persians, and the effect of the Macedonian conquests on the Jews. Part four carries the story on down through the Seleucid, Maccabean and Roman periods until the final catastrophe in A. D. 135. Thus from the age of David to that of Bar Kokheba, this is just about the best history of Israel in English, though the author's traditio-historical predilections must always be kept in mind.

The translation is, on the whole, well done but it is to be hoped that future printings will correct the serious typographical errors, fill in the appropriate page reference and harmonize and anglicize the spelling of proper names.

More Light on the Dead Sea Scrolls. By Millar Burrows. New York: The Viking Press, 1958. XIII + 434 pages. $6.50.

As the title of this volume suggests, it carries forward the detailed studies on the Dead Sea Scrolls begun by the author a decade ago and the first installment of which was published by the same press under the title *The Dead Sea Scrolls* in 1955. That another volume of equal proportions should be required so soon indicates continued public interest in and scholarly contributions to the many enigmas of the Scrolls. It also emphasizes the fact that discoveries are still being made, new materials added to the already extensive library of Qumran and adjacent areas (especially Murabbaat), and fresh studies undertaken to fit them into the existing scheme of things historical, linguistic and religious.

Professor Burrows' two books are indispensable for any serious study of the

Qumran literature. The one under review is characterized by the same cautious (sometimes a bit extreme) treatment of a complex and terribly difficult subject which made the earlier one such a standard work. The new textual material published since 1955, the archaeological context and the more significant studies are dealt with in some detail. The book is divided into eight sections—the story continued, Christian Origins in the light of the Dead Sea Scrolls, results for Old Testament studies, the origin of the Qumran sect, the identification of the sect, the beliefs of the sect, organization and rites of the sect, translations. In addition there is an appendix listing many of the non-biblical manuscripts from Qumran and an excellent and full bibliography which increases the immediate usefulness of the book.

The Ancient Library of Qumran and Modern Biblical Studies. By Frank M. Cross, Jr. New York, Garden City: Doubleday & Co., Inc., 1958. XV + 196 pages. $4.50.

The five chapters of this monograph constituted as many lectures delivered at Oberlin Graduate School of Theology, on the Haskell foundation, in 1957. They furnish us with the best and most clearly transparent picture of the importance of the Qumran documents and archaeological remains of its famous community to date. Chapter I deals with the stories of the discovery of the manuscripts together with a catalogue of its library. In Chapter II an attempt is made to identify the group responsible for the Qumran Community—The Essenes, the People of the Scrolls. Chapter III offers a most enlightening discussion of the problem of the Righteous Teacher and the Wicked Priest. This is followed by a fourth chapter on the significance of the Qumran manuscripts for Old Testament textual and critical studies and a fifth on the possible relationships between the Essenes and the Primitive Church. Of especial value is the reproduction of Father Conasnon's drawing of the ruins of Khirbet Qumran which appeared in the October 1956 issue of *Revue Biblique*.

Professor Cross has rendered the students of the Bible a great service by his illuminating and cautious treatment of the place of the Qumran community in the religious history of Judaism and the contributions of their documents for textual criticism and an understanding of the climate in which the New Testament institutions took shape. An invaluable aid to further study are the copious notes which, in many instances, are more than explanatory of the statements so effectively presented in the lectures themselves. One can only hope that all those who undertake a study of the Scrolls will not neglect this really first class work.

Ancient Semitic Civilizations. By Sabatino Moscati. London: Elek Books, 1957. 254 pages, 25S.

This excellent volume whose purpose is to introduce students in a quite simple and general way to a complex but highly interesting and important subject was first published in Italian in 1949. Two German editions followed, one in 1953 and the other in 1955, the same year in which the French translation appeared. The demand for so many translations is indicative of the extreme usefulness of the book. The above editions represent more than translations, for each one contains new material made available by archaeological and philological studies. The English translation is, in reality, a new and expanded edition of the original of nine years ago.

Professor Moscati includes the Babylonians and Assyrians, the Canaanites, the Hebrews, the Aramaeans, the Arabs and the Ethiopians in his discussions, dealing with such factors as their history, religion, literature, legal and social institutions, and art. He limits his treatment to the classical period of these civilizations and thus avoids the complicated and involved situations obtaining at the time of their inception and decline and which so often tend to confuse the beginner. Nor are there learned footnotes to distract one's attention; but there is an excellent, selective bibliography for each chapter and general subject dealt with. The reviewer heartily recommends this book to all serious pastors and students who want to know more about the historical and cultural aspects of the Semitic contributions to the life and thought-patterns of the world.

With Paul in Greece. By Robert S. Kinsey. Nashville: The Parthenon Press, 1957. 203 pages. $2.65. (Copies may be obtained from the author at Trinity Lutheran Church, 30 West Second Street, Ashland, Ohio.)

Rarely does one find such an interesting and captivating book. The reviewer took it in hand after a rather hectic day, hoping to read the preface and perhaps a chapter before retiring, but could not put it aside until he had turned the last page. Dr. Kinsey is a product of the Johns Hopkins University and Hamma Divinity School. He is a thorough scholar and has himself traversed the territory about which he writes. Moreover, he is thoroughly at home in classical archaeology, history, literature and language which he utilizes with telling effect to interpret the situations faced by St. Paul in Greece. The book is positively charming and written in simple language which any layman can understand. One lays down the book with the feeling that he has been with the apostle as he plied his trade and carried on his mission to Jew and Greek in Neapolis, Philippi, Thessalonica, Beroea, Athens and Corinth. In fact *With Paul in Greece* is a veritable vade mecum for any Christian who plans to visit that enchanted land.

Not only does the author deal with Acts 16-18 but also with the epistles written to his congregations in Greece. A few examples will demonstrate his method. In discussing Paul's address at the Areopagus he observes that the apostle did not fail in his mission. According to Easebius, one of those persuaded by that address became the first bishop of Athens (Dionysius). "'But some men joined him and believed, among them Dionysius the Areopagite and a woman named Damaris and others with them.' 'Some men were *glued* to him,' is what the original Greek is really trying to say in the passage, 'some men joined him.' When a sermon glues anyone to the Lord of life, that sermon is terrifically dynamic!" (p. 124), Here is another paragraph in comment on Phil. 2:15: "Among whom you shine as lights in the world." "The word, *lights,* is the translation of the Greek word, *phosteres,* which actually refers to stars or figuratively to windows. As Paul sailed the Mediterranean Sea, he must have lain on the deck at night and looked up at the stars. He knew the ship was guided by the stars. If the 'crooked and perverse generation' wished to come into the port of peace and eternal life, they needed to be guided by the Christians who were the stars. Or, if the apostle were comparing the Christians to windows, they let in light on a world black in sin and ignorance" (p. 50).

Such is the tenor of this excellent book. Fortunate indeed will be the congregation whose teacher-pastor utilizes this volume in the preparation of his sermons; the members will be edified in every way.

Jeremiah: Prophet of Courage and Hope. By J. Philip Hyatt. New York and Nashville: Abingdon Press, 1958. 128 pages. $2.00.

The name of Professor J. Philip Hyatt is well-known to most of our recent students because his book on *Prophetic Religion* has been required reading for our course in the prophets for a number of years. He is the author of the Introduction and Exegesis of Jeremiah in *The Interpreter's Bible,* vol. 5. This little book, a number of chapters of which formed the basis for a series of lectures at Texas Christian University, is a popularization of much of the material presented there.

The first five chapters deal with the general problem of definition of prophecy and the times and life of Jeremiah. They are handled quite well and give the reader a clear-cut view of the man and his times, distilling the most recent as well as older studies into a product that can be understood and appreciated by the ordinary layman. But the real meat of the book is in chapters VI to X which takes up the following subjects: the personality of the prophet, his God, man and his relationship with God, the prophet's hope and the enduring values in Jeremiah's life and message. Very helpful too is the appendix which arranges the various chapters of the book of Jeremiah in chronological order.

Limitations of space forbid extensive consideration of any portion of the book but a few samples of the author's remarks may be permitted. In discussing the subject of the God of Jeremiah he observes: "The prophet was never an empty shell to be used by God, but a living human being whose talents and will—such as they were—were devoted to God's service" (p. 76). In connection with his emphasis on moral obedience he notes that "If the prophets were not absolutely opposed to the ritualistic system, we may say at least that they would have had little interest even in a purified sacrificial system" (p. 89). One of the chief notes struck by the Gospel writers was the call for repentance issued by both John the Baptist and Jesus. It is significant that that was exactly the demand of the prophets and indeed "that in both ancient Hebrew religion and in Judaism, salvation was dependent on repentance, rather than on minute and scrupulous keeping of the law." The Hebrews . . . did not think of God's will as being completely static and inflexible, but as dynamic and responsive" (p. 94).

There is an appetizer for the reader. Pastors and interested parishioners will find much spiritually satisfying food here.

NEW TESTAMENT

BY J. W. HEIKKINEN

The Death of Christ. By John Knox. New York: Abingdon Press, 1958. 190 pages. $2.75.

This book is a significant work. It is impressive for its coolly and clearly developed argumentation in defense of a position which deserves serious attention in any debate dealing with the basic issues in modern discussion of the New Testament. A seminar-situation alone can provide the proper setting (not a short book review) for engaging in the controversy which Professor Knox's theses awaken. Here is an American study which comes to grips with the hermeneutical question.

Those acquainted with Knox's earlier books ("On the Meaning of Christ," "Christ the Lord") recognize the decisive role played by his concept of the EVENT (best understood in its German form, "Ereignis"). Philosophers Whitehead and Royce seem to have exercised a deep influence upon Knox's methodology. Knox takes hold of the New Testament not as a compilation of various historical details to which we might address ourselves. These details must be seen in their relationships, under the aspect of "events," which is a category of grasping the historical process communicated to us in the New Testament. Occurrences cannot be thought of singly, but only in the relationship of response. Without such a point of view the historical details evaporate into vacuous abstractions. It is quite pointless to refer to Jesus Christ apart from the Christian community. "Jesus Christ, Church and New Testament appear to Knox as an internally related triad, after the analogy of the known, the knower and the knower's interpretation of the known" (R. R. Niebuhr).

Knox's circle of reasoning reads: "If by 'resurrection of Christ' one means an incident in the past, something that happened at a given time and place to the man Jesus, then it seems to me that we must recognize that it is only an inference from the essential life of the Church. The Church affirmed the Resurrection in this sense, not in the final resort because of "evidences," whether in the form of the empty tomb or of visionary experiences, but because of its own existence as a community of memory and the Spirit. The one remembered was not remembered only; he was alive and present. He must have, therefore risen from the dead" (p. 181).

For Knox the Church is the community which remembered Jesus. Therefore we are not face to face with the journalistic reporting of what happened. In the New Testament we meet the "memory" of the Church, a memory which is at the same time a Messianic interpretation of Jesus' life and death. For this simple reason Knox thinks that the texts of the Gospels must be subjected to an analytical scrutiny which is relentlessly alert to this fact. In his own construction of the passages referring to Jesus' passion announcements, Knox comes to the conclusion that while Jesus did refer to the Son of Man as a heavenly Being who would be God's agent in the imminent eschatological event, he did *not identify himself with this personage* (italics mine). It was the primitive Christian community which made this identification *after the event.* Jesus did not regard himself as the suffering Servant of Isaiah 53, although in his distinctive sense of vocation he must have been deeply sensitive to the significance of his experiences.

Knox has but little sympathy with "atonement theories" (which must bring relaxation of mental tension to many!). In his judgment—and certainly there is a serious point here—theological theories impose too much upon the biblical record and care too little about entering into an adequately sympathetic relation with the historical experience recorded in the New Testament. "I am not trying to explain why Jesus died, but rather what the Cross came to stand for in the life of the Church. We are thinking, therefore, about the whole meaning and effect of the whole event of Christ. The case is not that the crucifixion of Jesus made the event significant, as all "theories" of the atoning death assume. Do I need to say again that it is *God* who made the event significant, and that it is impossible for us to explain . . . just how he did so or to identify the precise locus of his actions" (p. 169).

However, Knox presents his theology of the Cross in the eloquent closing pages entitled, "The Cross and the Christian Way." Accepting the Cross as the symbol of God's action means that suffering can be creative and redemptive. What does the transforming Cross mean? ". . . that there is a higher and deeper dimension in human life than either law can define or grasp, that both evil and good are deeper mysteries than we shall ever in this life understand. . . . The stake on Calvary points to two directions—to abominable depths of evil, which we can never measure with out science, or restrain with our rules, and to a goodness as far above us as the skies. If demonic evil is to be conquered, only divine goodness can conquer it; and the Cross set within history, is the point of the meeting of the struggle" (p. 168).

The reading of Knox's book on the death of Christ raises certain disturbing questions. The thesis as a whole appears so perfectly rational that one begins to wonder how direct the relationship is between Knox's approach and the spirit of the epoch which produced D. F. Strauss's *Leben Jesu.* What actually happens to the historical Christ? Does not the New Testament establish any "independent reality" for him? While it is obvious that we gain our knowledge of Jesus through the apostolic Church, on what grounds, then, are we able to say flatly, "here begins the hand-writing and dogmatizing of the primitive Church, so alien to Jesus himself? From what resources did the primitive Church acquire the insight and the brilliance to interpret Jesus as the Christ? How should we rightly understand Jesus in relation to the apostolic circle?

In Memoriam

The Rev. James M. Lotz, born at Duncansville, Pa., April 29, 1891, died May 4, 1958, at Amarillo, Texas.

The Rev. Joseph K. Donat, born January 12, 1899, at Whitemarsh, Pa., died May 20, 1958, at Hollidaysburg, Pa.

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ONE HUNDRED THIRTY-FOURTH YEAR • 1959-60

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA

In the Library Browsing Room

BULLETIN

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GETTYSBURG SEMINARY BULLETIN

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THE POSTGRADUATE SEMESTER

The course offerings for the spring semester, which will begin with registration and first classes on January 12, 1960, are as follows:

9:00 A.M.	Roman Catholicism Since the Reformation (G468, Professor Deitz) The Church and Public Education: Seminar (G692, Professor Heim)
1:00 P.M.	Dead Sea Scrolls (G164, Professor Bream) Philippians (G270, Professor Heikkinen)

Students may register for only one of the morning courses and one of the afternoon courses. The registration fee is $20.00 due at the time of registration.

Registration for the autumn postgraduate semester totaled 50 students of whom 30 were Lutheran pastors. Gettysburg alumni numbered 28. There were 23 new students. Dr. A. R. Wentz taught a course on Augustine's Confessions replacing Dr. Carl C. Rasmussen, who was absent because of illness.

THE MATRICULATION SERVICE

An important appointment for the Seminary community is scheduled for January 19 at 7:30 P.M. At that time the entering students will be matriculated. Especially fortunate is the choice of speaker. President Gustave W. Weber, S.T.M., Th.D., of Susquehanna University, has accepted the invitation of the Seminary to preach the sermon at this service. Holy Communion will be administered.

SEMINARY WEEK, 1960

Brisk winds and chilly days bring more than a suggestion of winter. Do you mind, under these circumstances, a preview of Seminary Week and an out-of-season reminder of spring loveliness in Gettysburg? The dates are May 4-6. As usual the program brings to the campus a group of outstanding speakers and stimulating minds. The Zimmerman lectures on effective preaching are to be given this time by Dr. Edmund A. Steimle of the Philadelphia Seminary. Our own Dr. Raymond T.

Stamm will return this year for several hours of Bible study. Other leaders include Bishop Hans Lilje of Germany and Prof. Cyril Richardson of Union Theological Seminary, New York.

More detailed announcements of the program will be made in the spring. But this is not too soon to whet your appetite—even though the snow may lie heavy on the ground as you read these lines!

DIRECTOR OF FIELD WORK CHOSEN

The Reverend Herbert W. Stroup, S.T.M., pastor of Trinity Church, Camp Hill, was elected by the Board of Directors to be the first full-time Director of Field Work. In this office he will supervise all phases of the field work program, with special emphasis on the development of the internship. He will act as pastoral trainer integrating the field experiences of the students with classroom procedures. He will plan for the extension of the internship with a view to making it a part of the required program of practically all students. He will counsel the students personally in their programs. And an important phase of his work will be the development of the In Service Institutes authorized by the Board of the Seminary.

Pastor Stroup has served these congregations: St. John's, Mercersburg, Pa.; Holy Trinity, Raleigh, N. C.; and Trinity, Camp Hill, Pa. During the Second World War he was a chaplain in the Navy, in which he holds a reserve officer's commission. During his pastorate in Raleigh, he was Pastor to Lutheran Students at North Carolina State College and Meredith College, Dean of School of Pastoral Counseling at Dix Hill State Hospital, and Pastoral Counselor of Alcoholics Anonymous. Since coming to Pennsylvania he has been Chairman of the Advisory Council on Mental Health of the Commonwealth of Pennsylvania and Vice Chairman of Mental Health, Inc. He has taught some courses as special instructor in Gettysburg Seminary.

In the field of formal education, Pastor Stroup has taken courses in Union Theological Seminary, Columbia University, North Carolina State and North Carolina University. His work here centered mainly in the areas of Psychology and Personal Counseling. He has contributed various articles to the publications of the Board of Parish Education.

Pastor Stroup has accepted the call of the Board and will begin his service about the first of February, 1961.

WE CANNOT BUT SPEAK

Opening Sermon by President Baughman

"For we cannot but speak the things we have seen and heard." Acts 4:20

Out of the period of the Church's unique power and amazing advance comes this record with its two-pronged significance for us here today. It began when two disciples, who were living in vital union with Christ, became channels for the communication of divine, healing power to a lame beggar. "Silver and gold have I none," they had said in answer to his plea for the usual alms, "but such as I have give I unto thee." Giving what was theirs to give they had ministered health in the name of Christ to a helpless man.

This improbable act loosed a chain of events which saw the agents of the divine mercy hailed before the authorities and commanded to speak no more in this name because they were upsetting the established notions and traditions. Such strange exercise of power made people uncomfortable. They must cease to speak. This decree of silence drew from the disciples the reply, "For we cannot but speak the things we have seen and heard."

Two important insights claim our attention today as we gather to embark upon a new year of preparation for heralding the evangel.

One is that which centers about the words, "we cannot but speak." Commanded to be silent, they were not able to comply, for they were acting under a stronger compulsion. There was an inner power which demanded expression and could not be kept under. In the day of the gospel's most effective proclamation, there was a note of urgency that characterized the messengers. They had had a personal experience in which the deep realities of God, eternity and salvation, became certainties to them. And the edict of man, however buttressed by worldly authority, was powerless to suppress the declaration of this certainty.

This sense of urgency has always characterized the most effective of God's spokesmen. Others have expressed it in different, sometimes more picturesque, language. Jeremiah put in one of his most moving poems—"I said I will seek to forget Him, and speak no more in His name. 'Twas like a fire in my breast shut up in my bones. I was weary with keeping it under. I could not hold out." Jer. 20:7-9. A lesser prophet, Amos, put it not so picturesquely, but with equal force—"the Lord God hath spoken; who can but prophesy." The messengers of the evangel, the good news of God, seemed to stand in awe before the mystery of the message laid upon their hearts. "Unto me," exclaims St. Paul, "who am the least of the saints, is this grace given that I should proclaim the unsearchable riches of Christ," and again, almost overwhelmed by the urgency of his mission, he cries out, "Woe is me if I preach not Christ."

"We cannot but speak." The effective messenger of God speaks under a compulsion. The deeper, the more earnest the compulsion, the more effective is the message. Perhaps in our understandable involvement with the complexities of modern life we have lost some of the sense of urgency that characterized the preaching of the gospel when it was nearest its source. "The world is too much with us," sang Wordsworth. It is true that the motives, the standards, the values, the drives of the world, press in upon us to dilute our dedication until even the most spiritual calling takes on the color of the surrounding scene. The very preoccupations of our life today, for example, create an absorption with high power until, as Ralph Sockman suggests, we become unaware of power from on high. We rely so completely upon silver and gold that we are unable to say to our maimed world "such as I have give I . . . in the name of Jesus . . . arise and walk."

Today—we are called to a renewal of our spiritual vision, and a new dedication to our mission, that we may be constrained to say as we face our task "We cannot but speak."

Here also is the even more important insight that centers in the remainder of the Apostle's speech—"the things we have seen and heard." The constraint that was upon these men, the urgency that was in their speech, was not just summoned. It came because they had experienced certain realities. They had seen and heard eternal truths that would not let them ever be silent. Back of the urgency was an experience through which they might have said with the poet, "Reality, reality, Lord Jesus Christ, thou art to me."

The effectiveness of any messenger's communication does not just happen. It comes out of a storehouse painstakingly filled. Feeding the world with the Bread of Life involves the accumulation, according to God's laws, of an ample supply of that precious commodity. Mother Hubbard preachers do not feed a starving world. If my cupboard is bare, all the good intention in the world, all the lavish adornment of the vessels possible, will not meet the need of those who look to me for a satisfying portion of the heavenly food. Before we give any gift, especially that most priceless gift, the living power, we must ourselves possess it, as those who can say confidently "such as I have give I unto you." There is a sense in which every Christian gathering should be an "experience meeting." Every declaration of the evangel should be, in the words of St. John, "that which our eyes have seen and our hands have handled of the word of life we make known unto you." And no amount of erudition or eloquence can atone for the absence of this quality.

One of the most impressive moments in worship I have experienced was under the preaching of the late Dr. Joseph Fort Newton. The Sacrament of the Holy Communion was to follow the service. "This is my body," said the preacher, announcing the text, "my body given for you. It is for you in the Pulpit and for each of you in the pew. It is for me as I preach, that I do not preach anything except that which I know."

Each of us, teacher as well as student, must put himself in the way of seeing and hearing the things which constrain us to speak. That is an illuminating line in G. B. Shaw's St. Joan, in which the simple maid of Orleans instructs the obtuse king. Charles is scoffing at her mystic source of understanding. "Oh, your voices, your voices. Why don't the voices come to me? I am king, not you." "They do come to you," replies Joan, "but you do not hear them. You have not sat in the field in the evening listening for them. When the angelus rings, you cross yourself and have done with it; but if you prayed from your heart and listened to the thrilling of the bells in the air after they stop ringing, you would hear the voices as well as I."

Is heaven silent for some of us because we do not pray from the heart and listen for the Voice? What we hear of the accent of God does depend to a degree upon the times and the ways we listen. And what we discern of the heavenly vision is decidedly conditioned by our approach to the mount of vision. Like Habakkuk, we perceive the eternal certainties, not by the effort to wrap our intellects around life's perplexities, but when we "mount to the high tower to see what God, the Lord, will say to us."

Much of what anyone perceives spiritually depends upon the vantage point from which he views it. Two travelers, visiting Colorado, made their plans to ascend Pikes Peak before sunrise. One grew faint-hearted and withdrew from the trip. When the other, rising very early, left the hotel to take the bus, he wished he, too, had stayed abed. For a thick fog held everything in its clasp. There would be only clouds to see for the effort. As the conveyance ascended Ute Pass, however, stars could be seen overhead, and a bit of hope was born. Finally, the summit was reached just before dawn. The faint light revealed the weather condition. Pikes Peak was thrust through a cloud. Below lay a thick fog covering the valleys and the towns at the foot of the mountain. Watchers on the mountain top were above the clouds. Presently the sun began to rise. Then appeared an unforgettable sight. The top of the cloud was painted with hues and tints that are indescribable. Pinks, rose, copper, gold, silver, were splashed in a riot of color until the cloud looked like a painted sea rolling in to the feet of the watchers. It grew more brilliant and shining as the rising sun crowned it with his glory. No one who witnessed that scene can forget it. It was like a foregleam of Heaven. When the sun was fully risen in a cloudless sky the company returned to the valley, to be shrouded once more with the canopy of cloud. It was difficult to convince the one who had remained below that there had been a sunrise that morning. It was impossible to persuade the one who had been on the summit above the mists and fog that there had not been a sunrise of purest glory.

The Opening Service of the academic year is essentially an invitation to all of us to "mount to our high tower to watch and see what He will say unto us." It is a time for us to ascend to the peak, above the mists and fogs of the valley, and there to renew our vision and confirm our certitude. We shall no doubt find ourselves often enough in the valley where fogs obscure and distort the scene. But if we have climbed to the peak and there have "seen things steadily and seen them whole," we may speak confidently and urgently of the things we have seen and heard. We shall say to a lame world, "Such as I have give I unto you. In the name of Jesus, arise and walk."

REGISTRAR'S REPORT

The opening of school in September brought to the campus 45 new students of whom two are coeds. Almost all were on hand to participate in the orientation program which preceded the actual start of classes. The addition of a few new students at the beginning of the winter and spring quarters will no doubt bring this year's total of new registrations close to last year's record-breaking number.

Today enrollment in the seminary for the fall quarter stood at 154.

NEW BOOK BY DOCTOR MYERS

To a growing list of contributions by Dr. Jacob M. Myers to publications in the Biblical area may now be added a volume in "The Layman's Bible Commentary," just appeared. Dr. Myers has written on five prophetic books, Hosea, Joel, Amos, Obadiah and Jonah. His comments make up volume 14 of the projected 25 volume series.

Although the commentary is being produced under Presbyterian sponsorship, namely by the John Knox Press of Richmond, Va., the participating scholars represent six Protestant denominations. The well-known British writer Archibald M. Hunter makes the list of contributors notably international.

As the title suggests, the new commentary covers the whole Bible, and is aimed specifically at the laymen of the Church. Scholars have been chosen to write for non-scholars, in the hope that knowledge and insight of high quality may be combined with understandability.

Long familiar with the prophets treated in his book, Dr. Myers says that his general approach has been conservative "In the best possible sense of the word." This means, for one thing, that Dr. Myers accepts the passages which speak of hope for the Hebrews. In so doing, he differs with a school of interpretation which believes that the pre-exilic prophets in particular pronounced utter doom. The hopeful prophecies, according to this view, were later additions.

Previously Dr. Myers has written for the "Old Testament Commentary" by Alleman and Flack, and "The Interpreter's Bible." From him have also come contributions to the Berkely Version of the Bible, published in 1959. Not yet published are some 80 articles which he has written for the multi-volume Dictionary of the Bible which will be published by the Abingdon Press under the title "Interpreter's Bible Dictionary."

THE ELSIE SINGMASTER LEWARS HOUSE

Acting upon the recommendation of the Property Committee, the Board of Directors at its meeting on October 13, took an important forward step. Use of this newly acquired property is tied in with necessary changes in the Administration Building dormitory. The proposal adopted by the Board will reserve the Lewars House primarily as a retreat center and for the developing program of Faith and Life Institutes, which promise much for the future of the Church. The first floor of the building will have few changes. Its large rooms will be ideal for the conferences of the groups meeting there. The second floor will be used for dormitory purposes, both for retreats and for students. Additional dormitory facilities will be constructed in the rear of the residence.

The new construction will provide, on the ground and first floors, complete facilities for the Religious Education Department, and on the second floor, single dormitory rooms for men students. Details of design await the approval of plans for the changes in the Administration Building. The plans for the Lewars House will provide for future expansion as needed.

A budget of $235,000.00 for these capital projects was approved for presentation to the synods.

THE SEMINARY LIBRARY: 134TH YEAR REVIEW AND PREVIEW

By Herbert H. Schmidt

About to complete the first decade beyond the mid-twentieth century the Seminary Library, with a book collection numbering 71,000 volumes, has achieved fuller stature as a medium size special library. In general library parlance, libraries having under 50,000 volumes are classed as small libraries, those with 50,000 volumes and upwards as medium sized, and those with 200,000 or more volumes as large libraries. Although these classifications are arbitrary, each specific group has its unique problems and responsibilities, and the differences are greater than the similarities. Other factors affecting library status must include the character of the collection, book strength in the library's special field as well as other cultural areas, budget, professional staff, facilities, and purposes. As one period in the Seminary Library's development closes and another opens, the time is propitious for assaying its strengths and its weaknesses, its size, trends in the development of its acquisitions, and considerations affecting the purposes for which it exists. Full knowledge and perspective are imperative if the Seminary Library is to maintain its enviable position in the forefront of our Lutheran Seminaries as it serves its constituency and the men to be trained as good ministers of Jesus Christ. Relevant also are factors such as a faculty more than double in number that of the first half of the twentieth century, as well as a student body steadily increasing in numbers. The great problems before the human mind do not change essentially from one age to another, and yet in a fast changing world many academic concepts of the period 1900 to 1950 are no longer adequate. The Library as a teaching instrument and educational resource is not isolated from the molding forces affecting institutions of learning. Abraham Lincoln said: "If we could first know where we are and whither we are tending, we could better judge what to do and how to do it."

Following are some of the milestones marking the upward course of the Library in its journey in the twentieth century up to now.

1900—Library of 11,000 volumes housed in north wing on first floor of Administration Building since 1895. Steel stacks used for first time in Seminary Library. Ultimate capacity 40,000 volumes. Library circulated 396 items during the year.
1909—In decade (1909-1919) 1,500 volumes added to Library, increasing the volume total—from 16,000 to 17,500.
1911—Reference library collection begun.
Library budget about $600.00 annually.
1918—The thesis requirement stimulates greater use of Library holdings.
1919—Dr. and Mrs. Jeremiah Zimmerman begin presenting periodically books and manuscripts.
1920—Library expenditures $717.15.
Library collection totals 23,000 volumes, including 3,000 volumes in Lutheran Historical Society section.
1924—Zimmerman donations reach 8,500 items.
1925—Zimmerman items number over 11,000. "A rich storehouse of literature, history, biography, travel and missions, . . . especially valuable for its work on the fine arts."
1926—Revision of Seminary Constitution permits Librarian more effective administration.
1930—Collection comprises 42,000 volumes.
Expenditures for library materials and supplies is $1,003.43.
Internal expansion of library facilities.
1931—Mr. and Mrs. J. Bruce Walker donate $6,000.00 to cover library stack remodeling. J. E. Sanderson first professionally trained Librarian, graduate of Columbia University Library School.
1932—Library of Congress Classification System introduced and recataloging begun.
1935—Library bindery equipment procured.
1940—43,965 volumes in main library and 7,800 items in Lutheran Historical Society section, making a grand total of 51,765 volumes.
Expenditures for books and magazines $534, operating and supplies $266, equipment $319.00 (Total $1,119.00).
1946—Ground breaking for new Library Building. H. H. Schmidt, Columbia University Library School graduate, becomes Librarian.
Library materials circulation—2,337.
1947—Dr. Paul Z. Strodach library presented (565 volumes).
Library moved from annex of Administration Building into new Library Building (Dec. 4-8).
1948—January: Library Building complete except for steel shelving in 20,000 volume section of ground floor.
1949—Card Catalog expanded 60 trays to total 180 trays.
1950—Grand total of 58,792 volumes in the Seminary Library.
Second edition, *Saur Bible* (1763) acquired.
Library material circulation, 10,253 items.
Budget for library materials $1,980.
Librarian, two full-time, and one part-time, clerical assistants, aided by nine

THE LIBRARY STAFF

Herbert H. Schmidt, Librarian; Mrs. David Swisher, Secretary-typist; Mrs. Paul Sheffer, Circulation—Periodicals; Mrs. Lester Dengler, Processing Assistant; Donald N. Matthews, Cataloger (left to right).

part-time student assistants, constitute Library staff.
Booklet about the Library presented to entering class as part of Library and Seminary orientation program.
1951—485 volumes presented from the library of Dr. and Mrs. Julius F. Seebach.
Adoption of new Constitution of Seminary gives Librarian nominal faculty status, and authority approximating responsibility.
1954—Micro reading equipment presented by Zion Church, Sunbury.
Shelf list expanded from 24 to 51 drawers.
1956—Noteworthy acquisitions: Great Books of the Western World. Talmud (35 volumes) and Soncino Books of the Bible presented in honor of Dr. Hoover.
1957—Regulations amended to include penalties for materials overdue, and income forms Overdue Book Fund.
1958—Interior climate control furnished by Auxiliary put into operation, February 11.
Interior of library repainted first time.
Alumnae Association votes responsibility for promotion of Loyalty Fund to cover budget for library materials (currently $3,600.00).
Over a thousand books and several thousand pamphlets from the personal library of the late Dr. Harvey D. Hoover bequeathed to the library for accessioning, or for distribution to other Lutheran seminary libraries.
1959—Full-time professionally trained cataloger, Donald N. Matthews (Graduate of Rutgers University Library School) augmented the staff, July 15.
Full-time staff numbers five members.
Budget for library materials reaches $3,700.00.
Library open 56 hours per week.
Dictionary (card) catalog increased to 240 drawers.
Circulation of materials yearly over 15,000 titles.
Nearly 800 use Library in widest service record.

Fom humble beginnings the library has moved to the front rank of Seminary Libraries in the United States, especially in Lutheran circles, and has stayed in a leading position during the past 134 years. The story of this achievement is a story of people as well as books. It is the story of people who believed enough in an educational ideal, and a spiritual devotion to the Great Teacher to work and sacrifice to attain it. It is a dramatic story—a story full of hope and heartaches, of great visions and grim reality. It is a romantic story—intertwined with the development and growth of the Church, the Seminary, the nation, and the library world. Today the Library of the Seminary is in the second half of the twentieth century, another period in the first half of the Library's second century. At this point it is good to remember the people, the deeds, the hopes, and the toil which helped mold this Library; and at the same time take courage from their example, cherish the seeds and fruits of their labors while perpetuating this inheritance by serving the present age and adding further structure for the future to build upon.

Nature is ever changing and yet ever remains the same. The accelerated rate of change in the mid-decades of this century drives home the ralization that change is a most constant factor. What effect will changing academic concepts and technological change have on a library such as a theological library? Strikingly enough the chief product of libraries—the book—has been altered only slightly by the passing of the centuries. The paper bound book, the current phenomena of the publishing world has only minor changes in format even though typography was introduced 500 years ago. But the library has changed, and it must be looking always to the future, expectant of change, if it is to be a living organism constantly evolving. What is the prospect for Gettysburg Seminary Library as it moves ahead from its mid-twentieth century holdings and policies to those which will be formed in relation to the wave of the future?

Before the Seminary librarian, with appropriate ceremony, places on the shelf in the Library the 110,000 volume, the following developments and events will be continued or initiated:

Adequacy and progress within the Library will continue to exceed the accreditation standards set by American Association of Theological Schools.

The Library must keep a finger on the pulse of the times. Libraries flourish or decline as they meet, or fail to meet, the needs of the age for their constituency.

The context of the collection will come to include more serial publications such as Proceedings, minutes, bulletins, periodicals, digests, abstracts, bibliographies, and monographs in series.

Less stress will be placed upon the accumulation of complete files of Lutherana from every branch of the Lutheran Church in America because historical research, and the collection of materials relevant thereto, will be undertaken territorially and regionally.

The Micro-reproduction program will reach new dimensions through corpus projects, regional library cooperation, and Lutheran research centers.

Other non-book media of recording and communication (tape and audio-video materials) will further supplement the printed record.

As the Library continues to acquisition from a profusion of publications it must do so without becoming a "Noah's Ark."

Building and maintaining the library's facilities and collection along architectural lines will continue a library atmosphere of *Tolle et lege.*

Librarianship will become an increasingly complex profession. The office of librarian has been emerging, and in the not too distant future its incumbent will be inaugurated with full faculty status.

The specialized ministry contributed by a professional staff, and the Christian vocation of the clerical assistants, will be afforded better opportunity for expression.

Additions of steel shelving in the stacks, in progress since 1948 (to the amount of $300.00 per year), ultimately will be completed.

Major shifts in book stock locations within the stacks will occur periodically in line with progress and expansion in holdings and use of facilities.

Expansion of the various catalogs and bibliographies will accompany, as well as anticipate the development of the collection.

Automation will accelerate some phases of clerical routines and technical processes.

Budget and staff will be augmented so that an extension service for the continuing education of the parish pastor outside of degree programs can be inaugurated.

The programming of the Library must continue under the aegis *Per Verbum ad Verbum* in order to be more than a collection of books.

Future issues of the Seminary Catalog will have a substantial basis for the appraisal, "The Seminary's most valuable material possession is its library."

H. H. S.

1959-60 FIELD WORK ASSIGNMENTS

Student	*Church*	*Pastor*
Eugene Alexander (c)	Clear Spring, Md., Parish	R. M. Miller
Edward Andrews (c)	Grace, Lancaster, Pa.	W. C. Heinly
Carl E. Bentz (c)	Redeemer, Harrisburg, Pa.	H. D. Cressman
Herbert Bomberger (c)	Trinity, Taneytown, Md.	S. B. Jennings
John Henry Clark, II (c)	Bethlehem, Harrisburg, Pa.	R. L. Lang
John Clawson Bonser (n)	St. Mark, Mechanicsburg, Pa.	G. M. Ruoss
Thomas H. Buckey (c)	St. Paul, Harrisburg, Pa.	C. L. Venable
John R. Cochran (c)	Christ, Lancaster, Pa.	G. H. DeFrehn
Charles E. Confer (c)	Zion, Enola, Pa.	H. E. Frankfort
Edward E. Donnald (c)	Zion, Middletown, Pa.	A. R. Burkhardt
Henry A. Eberly (c)	Christ, Elizabethtown, Pa.	R. L. Fetter
Donna Gardner (n)	St. James, Gettysburg, Pa.	P. L. Reaser
Richard Lee Hadfield (n)	Advent, York, Pa.	H. W. Webner
John P. Harman (c)	First, Chambersburg, Pa.	R. Renkel
Robert B. Harnish (c)	Good Shepherd, Frederick, Md.	C. L. Boyer
John W. Hattery (c)	St. Matthew, Lancaster, Pa.	D. R. Gallion
David R. Hauck (c)	Grace, Red Lion, Pa.	E. M. Clapper
Glenn E. Heasley, Jr. (c)	Memorial, Shippensburg, Pa.	E. Turnbach
William A. Hower (n)	Holy Trinity, Hershey, Pa.	R. M. Lezonby
Ronald Johnson (c)	Grace, York, Pa.	S. R. Frank
Donald W. Keyser (c)	Old Zion, Baltimore, Md.	H. L. Wagner
Russell M. Long (c)	Jefferson Parish, Brodbecks, Pa.	K. S. Ehrhart
William A. Martin (c)	Christ, Gettysburg, Pa.	M. R. Hamsher
Donald W. Miller (n)	St. Luke, Baltimore, Md.	E. H. Leister
John L. Naegele (c)	Jerusalem, Baltimore, Md.	D. H. Manrodt
George Nesbitt (c)	St. Paul, Dillsburg, Pa.	R. A. Greiman, Jr.
Gordon N. Odmark (c)	St. John, Lancaster, Pa.	G. J. Martin
M. Benson Paull (c)	Ev. Lutheran, Greencastle, Pa.	J. W. Harkins
Lester E. Rudisill (c)	Felton Parish	C. A. Snyder, Jr.
Hugo W. Schroeder, Jr. (c)	Third, Baltimore, Md.	L. D. Bollinger
Philip H. Schulz (n)	Epiphany, Baltimore, Md.	R. C. Myers
Richard Van Wyckhouse (c)	York Springs, Pa., Parish	N. L. Bortner
Paul C. Walley (c)	Grace, Westminster, Md.	E. A. Falkenstein
Carl L. Warrick (c)	Haven, Hagerstown, Md.	R. E. Blanset
Doug Werner (c)	Zion, Williamsport, Md.	W. C. Huddle
Carol Henry Youse (c)	Palm United, Palmyra, Pa.	G. G. Deitrich
Philip W. Ziegler (c)	St. John, Shiremanstown, Pa.	C. Berkobin
Frederick B. Zikeli (c)	St. Paul, Spring Grove, Pa.	F. E. Moreland

NEW STUDENTS, AUTUMN, 1959

Eugene Raymond Alexander A.B., Gettysburg College	Cumberland, Md.
Edward Matthew Andrews A.B., Gettysburg College	Crum Lynne, Pa.
Carl Edmund Bentz (Entered Spring, 1959) B.A., Duke University	York, Pa.
Herbert Lee Bomberger A.B., Franklin and Marshall College	Lebanon, Pa.
John Clawson Bonsor B.A., Penn State University	State College, Pa.
Thomas Howard Buckey B.A., Penn State University	Johnstown, Pa.
John Henry Clark, II A.B., Gettysburg College	Lancaster, Pa.
John Robert Cochran A.B., Gettysburg College	Altoona, Pa

Charles Edward Confer	B.S., Bucknell University	Milton, Pa.
Edward Ellis Donnald	A.B., Gettysburg College	Bozman, Md.
Henri Andre Eberly	A.B., Franklin and Marshall College	Lancaster, Pa.
Donna Yvonne Gardner	B.S., Penn State University	State College, Pa.
Richard Lee Hadfield	A.B., Gettysburg College, degree to be conferred February, 1960	Phoenixville, Pa.
Arthur Mack Hale	B.A., Stetson University	Orlando, Fla.
John Paul Harman	B.A., Thiel College M.A., Ohio State	Greensburg, Pa.
Robert Brenneman Harnish	B.A., Franklin and Marshall College	Lancaster, Pa.
John Wilbur Hattery	A.B., Gettysburg College	Washington, D. C.
David Russel Hauck	B.S., Bloomsburg State Teachers College	New Berlin, Pa.
Glenn Eugene Heasley, Jr.	B.A., Penn State University	Jeannette, Pa.
William Arthur Hower	B.A., Lebanon Valley College	Annville, Pa.
Joan Marie Hull	B.S., New Paltz State Teachers College	Clear Spring, Md.
Ronald Neil Johnson	B.A., Gustavus Adolphus College	Cedarhurst, N. Y.
Donald William Keyser	B.S., Towson State Teachers College	Baltimore, Md.
Russell Motter Long	B.A., Grove City College	York, Pa.
William Andrew Martin	B.A., Lycoming College	Williamsport, Pa.
Donald William Miller	A.B., Gettysburg College	Baltimore, Md.
Edmund McCormick Miller (Entered Spring, 1959)	A.B., Gettysburg College	Mt. Wolf, Pa.
James Yee Kin Moy	B.A., Valparaiso The Biblical Seminary in New York, 1957-1959	New York, N. Y.
John Charles Naegele	B.S., University of Maryland	Baltimore, Md.
George Morgan Nesbitt, Jr.	A.B., Susquehanna University	Johnstown, Pa.
Gordon Nils Odmark	B.M., Grove City College	Warren, Pa.
Milton Benson Paull	A.B., Gettysburg College	Loysville, Pa.
Daniel Irvin Reitz, Jr.	B.S., Susquehanna University	Baltimore, Md.
Lester Elvin Rudisill	A.B., Susquehanna University	Lancaster, Pa.
Hugo William Schroeder, Jr.	A.B., Gettysburg College	Baltimore, Md.

Philip Hay Schulz A.B., Gettysburg College	Marion, Va.
James Cloyd Snare, Jr. B.A., Juniata College	Harrisburg, Pa.
Richard Carl Van Wyckhouse B.S., University of Rochester	Rochester, N. Y.
Paul Charles Walley B.A., Wagner College	Farmingdale, N. Y.
Carl Lawrence Warrick A.B., Findlay College	Ursina, Pa.
Douglas Erich Werner A.B., Colgate	Plainfield, N. J.
Carol Henry Youse A.B., Gettysburg College	Lebanon, Pa.
Philip W. Ziegler B.A., Messiah	Carlisle, Pa.
Frederick Baker Zikeli B.A., Thiel College	Ellwood City, Pa.

RELATIONS OF THEOLOGY AND CHRISTIAN EDUCATION

By Ralph D. Heim

Revision of a lecture at Nishinomiya, Japan, for Commission V of the Second World Institute on Christian Education, July 19-August 1, 1958

You, too, would prefer to avoid this beginning with definitions. Yet we may misunderstand one another unless we consider the two obvious questions: What is theology? and What is Christian education? Let it be seen, at least, how the speaker means them.

Definitions

An American Christian educator who has written extensively about it calls theology "the-truth-about-God-in-relation-to-man." This is possibly adequate. Yet there are those who wonder whether that author, without meaning to do so, is identifying religion and theology. Anyhow, the tendency to make this identification has been sensed elsewhere, perhaps in this institute.

Other educators would choose to make the distinction unmistakable: religion is the vital experience of God-human relationships while theology is only the description of certain findings in the experience. This is to think of theology as an organized body of conceptual learnings, and dare one say speculations, in the field of religion. Simply, it is dogmatics and (what some theologians would omit) ethics—their data, doubtless also their processes, but especially the systematic formulations of them. Theology then can be defined as an abstract story of religious experience after that experience has been reflected upon. As such of course it can become a phase, though only a phase, of the totality of further religious experience and therefore a resource for use in Christian education.

As a definition of Christian education I have preferred to use one that simply describes religion, Christianity and education. Such a definition seemed to suffice for some thirty years. But we are, at least temporarily, in a new situation. Theology has been vigorously resurgent in many of our countries—not all, according to "A Resource Book"—but certainly in the United States. There we are having what is, indeed, a lively dialog between education and theology.

Numerous theological terms are appearing in educational discussion and writing. Some are new ones becoming familiar to Christian educators; others are old ones that have taken on added weight or new meaning. Here is a sample list of twenty:

1. Anxiety
2. Body of Christ
3. Community
4. Covenant
6. Didache
7. Egocentricity
8. Encounter
9. Existentialism
10. Gospel
11. "I-thou"
12. Judgment
13. Kerygma
14. New life
15. Predicament
16. Proposition
17. Redemption
18. Relationship
19. Revelation
20. Transcendence

Many of those twenty theological terms, old or new, stand for elements of outlook and procedure that are firmly established in current educational work; a few are in tension with it, perhaps. Some may be welcomed as additives or possibly correctives; we may need to be wary of perils in others. The group, to say the least, cannot be ignored.

In view of this change in climate, it has seemed necessary to parallel the new emphasis with a theological definition of Christian education. This is proposed: Christian education is a process in which learners and leaders work together at enterprises in which God in his grace meets man in his need so that persons (enter into and)[1] grow in Christian faith-living; the emphasis is on step-by-step development of the pupil as more devoted disciple and active apostle of Jesus Christ. More simply, Christian education is learner-leader nurturing of new beings in Christ.

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[1] The parentheses recognize that phase of the total process usually called evangelization.

Now our problem for this hour should be reasonably clear: we are asking:

> *What are the relations of the data and the methods of dogmatics and ethics with the educational enterprises where God and man are meeting for response in more devoted discipleship and more active apostlehood with Jesus Christ?*

Theology as Secondary Resource

May we attempt to answer that query by means of an analogy with educational use of the Bible?

The Bible is our supreme resource in Christian Education. This is not to say that it is "principal sourcebook"; it may be that, but more. The Bible came essentially from God; it came through human life; it is to go back into human life again. Because it is so well termed the inscripturated Word of Life, we are to minister it as such. Thus we may call the Bible a means of grace. (Some will say this is not an exact usage of words but, if no more, the usage is permissible by literary accommodation.) Properly employed, then, the Bible conveys, transmits, communicates the Living Word of God. For this reason it is utilized in Christian education as principal resource.

Theology stands in a similar, not the same but a similar, relation to Christian education. Because theology is only a derivative from the Bible along with further experience of the church and its people, theology's status is not equal to the Bible's. Yet dogmatics and ethics are resources—important though only secondary ones—for learners and leaders who are working at those enterprises in which a gracious God meets man in need for growth toward Christian maturity.

The scope of the theological resource includes the data and the processes of dogmatics and ethics. The data of dogmatics are doctrines; the data of ethics are ethical principles. The process of dogmatics is dogmatizing in the sense of working out doctrines for oneself on the basis of the experience of self and others. The process of ethics is, may we say, ethicizing or arriving at ethical solutions.

We have just said that dealing in those matters of theological content and technique has a proper place in Christian education, indeed it is essential. (We should perhaps add that this phase of our curriculum may have been treated inadequately. Yet let no one be given the impression that Christian educators have been neglecting it completely—far from that.) So we can properly have studies of dogmatics and ethics in our programs at one time or another and on one level or another. These can be sessions, units or courses for children, youth, or adults. There can be lengthy studies for adults on the person and work of Christ, as an example; or there can be simple answers to the little child's spontaneous question, "Does God have whiskers?"

However, we can go much farther and deeper than simply to conduct such studies. Let us see how theology can serve more fully as we consider Christian education (a) from the standpoint of internal learner experience and (b) from the standpoint of an external agency, the Church School at work.

The Relation of Theology to Christian Education as Learner-Experience

In general it has been proposed that dogmatics or ethics as both body of data and process can provide teaching values for nurturing pupils in their new lives in Christ. According to one philosophy of Christian education our church School enterprises in which theology is used should be need-meeting activities, the units being substantial concerns of pupils and what is being done about those concerns. When we take this approach we are alert to our pupils when they say such things as these:

Who am I?
What is God like?
I am afraid.
What does Jesus mean for me?
What shall I think, feel, believe?
Temptation has me nearly won over.
What shall I do in this situation?
What is it to be a Christian?

Can the data of dogmatics and ethics be useful in such human need situations? Of course. As pupils are led to meet God who will minister to their needs, the Bible itself and human relationships will be utilized primarily, but secondarily this body of tested doctrinal and ethical thought which we have as a heritage out of past experience. It, too, will show direction, guide conduct, perhaps win assent and stir to action.

Moreover, can the processes of theologizing, dogmatizing and ethicizing, be a part of the enterprise as pupils grow and mature in units about such central questions as those listed above? Of course, in fact especially. While it is of considerable worth to hear the abstract, intellectual description of Christ's vicarious sacrificing according to the data of dogmatics, yet we enter Christianity and re-enter it continuously by way of the total experience of total selves. As a result the educational task is never complete when the pupil has only been confronted with the doctrine as wrought out by somebody else. Ecclesiastical doctrines must ultimately be one's own. This, I suppose, is part of what Doctor Hamilton meant when he said the other day: "Let us have done with explaining Christianity in favor of living it." Thus we hold that no one can truly apprehend Christ's vicarious sacrificing until he has known some vicarious sacrificing in his immediate context of human living. Perhaps he has been the recipient of vicarious sacrificing on the part of, let us say, his parents; better he has done some vicarious sacrificing himself. Then, by theologizing about the experience, as well as hearing about the theological data, the pupil will know not merely on the top of his head but as a total person. He will have learned completely by way of the dual resource of data and process.

As one more example about the worth of theologizing along with using the system of theological data, we may think of our growth as to the trinity. I sometimes think it is even dangerous to confront people with this doctrine of the tri-unity of God until an appropriate time arrives, that time being after a proper amount of correlative, total experiencing has taken place. Let people first experience the fatherhood of God, the saviorhood of Christ, and the power of the Spirit's operation. Then, when they have begun to see by their own theologizing that this is one God in three persons, we can bring the doctrinal formulation alongside to speed the emergence of a personal doctrine of the trinity.

Back home we use a certain formula to describe a generalized procedure for educational use of the Bible:

> *Seeing the Need*: Helping the pupil become conscious of some personal or social situation alongside which the day's passage can be brought for Christian results.
>
> *Understanding the Scriptures*: Helping the pupil gain insight into the criptural meaning particularly at the point of relevance to the need.
>
> *LIVING THE MESSAGE*: Helping the pupil to see the implications of the Scriptures and be prepared in understanding, motivation, and practical planning to accomplish some gain with respect to the need.

Essentially it is being proposed that we use theology according to that same formula. We will keep in view at all times the living of the message of theology. We shall see that pupils receive and understand it always in relation to some vital need.

All this is something like saying that dogmatics and ethics, the data of them, emerged out of certain life experiences into mind, speech and print. Now we will help that data re-emerge in our pupils' lives as they dogmatize and ethicize within and about their parallel life experiences. Meantime we have recognized that there is danger in theology without experience; equally there would be inadequacy in religious experience without theology.

Just one thing more. Theology is useful when there is need to integrate our theological experiences or systematize our dogmas and ethical principles. We need some kind of structure, skeleton or framework such as systematic theology provides. May the Lord save us from fragmented theology! On the other hand we need more than structure. Above all, may the Lord save us from system alone!

The Relation of Theology to Christian Education as External Agency

Now we must see the place of theology when we are looking at Christian education not as learner growth but as external agency effecting that growth, the Church School at work.

To be brief and plain—doubtless we need not say much about it—theology will pertain in such times as these:

When we formulate our objectives for persons and society, particularly for the church.
When we develop our philosophy of Christian education.
When we plan our program.
When we set up standards of effectiveness and evaluate our work.
When we appraise the nature and fitness of our pupils and leaders.
When we organize, administer and supervise our schools.
When we select our content.
When we devise and use our procedures.

In all those enterprises theology will be one of the determining factors although the Bible will be the basic one and there will be numerous others, especially in the behavioral sciences.

Theology and Christian Education: Relations Actual and Ideal

Now a final description of things as they are in comparison with what they should become may be in order.

The other day a mild protest was raised here because one of our institute speakers said that Christian education has been shaken to its roots by the resurgence of theology. Another spoke of a desirable re-marriage between the two fields of interest.

We shall deal with those appraisals of the situation in a moment. Meantime may one interject a wish? It is that theology could be shaken to its roots by the findings of the sciences, including behavioral sciences and even education. The sovereign does not becomingly wrap herself in regal splendor as the self-styled "queen of the sciences" if she does not then receive the gifts which her subjects may bring to her. Is it impossible that revelation may take place in the researching of educator, sociologist, anthropologist and psychologist as well as in the intuitions of the theologian? If we are to speak in terms of a re-marriage, let the two parties exchange rings.

But on that occasion of remonstrance I remarked that there are situations in which no divorce between theology and Christian education has taken place. Thereupon I was asked to explain and promised to do so. Here is the explanation, of necessity in first person terms.

I belong to a worldwide church group numbering some sixty or seventy million souls. Only a small percentage of those millions became communing members of congregations without studying theology as it appears in a certain catechism. That catechism has five parts: The Ten Commandments; The Apostles' Creed; The Lord's Prayer; The Sacrament of Baptism; The Sacrament of the Altar. In the United States many of this denomination's pastors lead high school age persons through a two-year program of studying those subjects. (I hasten to add that this is done in other countries and that a similar study is made by other denominations.)

Further, while I have not seen all the Sunday, Weekday and Vacation Church School curricular materials of the denomination mentioned, I can report that in one constituent body the pupils from youngest to oldest are facing problems of dogmatics and ethics continuously. Similarly, an acquaintance with the curricular series of several other denominations shows that the content is not all about birds, flowers and Johnny-be-good. To be sure the materials and procedure of all of us could be improved at almost any point. Yet one cannot accept easily the mention of a re-marriage between theology and Christian education. There has been no separation; let us go no farther than to say there can be better family relations.

Yet again, this relation of theology and Christian education must be a two-way enterprise. So theologians must be cognizant of our field just as we are to be responsive to theirs. If there were time it would be a pleasure to report how in one seminary there is a commendable degree of cross-reference; undoubtedly there are many such schools. To be sure, theologians must never expect us educators to be entirely perceptive in their fields. Similarly, it could be that we must continue wishing they would more fully realize how it is only through the agencies of

Christian education that their content can become fully serviceable to the people of the churches. Also, perhaps, we must continue to wish that they would even more fully integrate the findings of Christian education and related subjects into their bodies of learning. All of us always can mutually serve one another as we are in some measure doing now.

This recital of personal experience in the relations of theology and Christian education may illuminate a summary view on the current situation. Surely there has been no failure here to recognize the high importance of theology for our educational work. Thus the contemporary theological emphasis could be a cause for rejoicing. Yet you must have observed that we have viewed it with some restraint. There is even an element of fear—fear that it will become an overemphasis.

Theology is a powerful entity that can heal or hurt, like nuclear substance. While it can bless it can also burn. One man declares that his own religious life has been truncated by an early Christian education that stressed overmuch the knowledge of doctrine and personal assent to it. As an instance he says that he learned to distinguish his denomination's particular theological view of the Holy Communion but never learned really to commune. Rather, as he comes to the table, he begins thinking about subtle, intellectual distinctions.

There have been previous periods of intellectualism in the church; we do not want another to develop. Moreover we have seen recently the rise—one hopes also the decline—of a type of theology which could have cut the nerve of Christian education if it had become regnant. So, let us be cautious. We would have our pupils guided but not fettered. We want our Christianity to be dynamic, not static in any respect. Our concern is a faith-life, not a theology, important as this can be when it enters into a re-emergence of a purged and tutored spirit. As someone so well said recently, theology is to be a means, not an end. With it we wish to foster the experience of man with God and so we shall minister theology in such a way that it goes back into larger and richer experience of the soul. If we can keep theology in this role of servant our fears will have been happily in vain.

Conclusion

A concluding question: what, then, is the mutual task of educator and theologian? A concluding answer: to hold together theology and Christian education in a mutually creative functioning. Let each give and receive in behalf of our common purpose.

If we can be effective in this endeavor there are high values in store not only for our pupils but also for our fields. Progress worth striving for can result from the ferment in this situation where theology and Christian education are facing each other as at present. Here are a few of the possibilities:

1. That Christian education will take on a new depth dimension because the inwardness and beyondness of the faith is being freshly stressed.
2. That the more dynamic view of religion as maintenance of relationships instead of acceptance of propositions may curb the intellectualistic emphasis in certain types of Christian education (theology, too).
3. That a full gospel may be taught—one that recognizes the places of creation and sanctification along with redemption.
4. That the sharp tension which has arisen between the exaltation of God versus the degradation of man may subside into a clarified understanding of the nature of both God and man.
5. That the present study of the church's meaning and purpose will give new doctrinal, ethical, and experiential significance to membership in it.
6. That certain extremes of education and of theology may be avoided while education keeps anchored at its divine pole and theology at its human pole.

If we, educators and theologians, do cooperate effectively in our mutual task, avoiding the perils that may threaten us, those attainments are possible for this coming decade. Then, when our colleagues attend the Third World Institute perhaps four years hence, they will be able to move onward to higher considerations for the maturing of persons as disciples and apostles of Jesus Christ.

BOOK REVIEWS

OLD TESTAMENT

BY JACOR M. MYERS

Views of the Biblical World. I The Law. Edited by M. Avi-Yonah and A. Malamat. New York: Arco Publishing Co., Inc., 1959. 303 pages. $19.95.

While the price of this volume may appear rather extravagant, it is really quite reasonable considering the character of the work and the scholarly authority with which it is invested. It was produced in Israel—the Hebrew edition was published last year—by an editorial board, under the chairmanship of Professor Benjamin Mazar, the distinguished president of Hebrew University, Jerusalem. The names of the participants are a guarantee of the accuracy and excellence of the book. It should be noted that it is the first in a series of four volumes designed to cover the traditional divisions of the Hebrew Bible—the Pentateuch, the Former and Latter Prophets and the Writings. The editors refer to it as an "illustrated commentary on the Bible" which describes it adequately and admirably.

The illustrations are either archaeological or photographic, virtually all in beautiful color prints. There are also numerous reconstructions and maps. The method of exposition is simple but effective. For example, to illustrate the text in Gen. 37:3—"Now Israel loved Joseph . . . ; and he made him a long robe with sleeves"—there are two pictures from Egyptian monuments depicting Canaanite tribute bearers wearing just such coats. The exposition points out that such garments were worn by kings and high-ranking officials (2 Sam. 13:18) and were costly. The "articles of gold, armlets, and bracelets, signet rings, earrings and beads" (Num. 31:50) which the Israelites had taken from Midian and offered as a memorial to Lord are illustrated from the excavations at Tell Ajjul (south of Gaza) and which date from the patriarchal age. The different peoples referred to in Gen. 10:6 ff., as they appeared at the time, are shown in a painted panel from the tomb of Seti (1300 B. C.), from Medinet Habu, from Crete, from Bethshean and from Boghazköy. Many of the places mentioned in the Pentateuch are from actual photographs, in color, and taken recently.

No lover of the Bible will want to be without this illustrated commentary which makes the old book live again in a way hitherto impossible for the vast majority of people who lacked access to the costly repositories of archaeological discoveries or who have not been privileged to see the Bible lands or visit the great museums housing the antiquities of Egypt, Palestine, Mesopotamia and Anatolia. Despite the price, this is probably one of the best "buys" in a quarter of a century.

Worship in Ancient Israel. By A. S. Herbert. London: Lutterworth Press, 1959. 51 pages. 7/6.

This excellent little volume on ancient Israelite worship is No. 5 in the new series on Ecumenical Studies in Worship, edited by J. G. Davies and A. Raymond George, and authored thus far by well-known European scholars. The author of this treatise is Professor A. S. Herbert, professor of Old Testament Language and Literature, Selly Oak Colleges, Birmingham, England.

The four chapters deal with the basis of Israel's worship, the vocabulary of worship, the media of worship, and the aim and fulfillment of worship. While the treatment is somewhat elementary in character, it presents clearly and succinctly the essentials and meaning of worship in Israel. It is the best introduction to the subject the reviewer has seen. The author points out that "while there are features of Israel's worship that are distinctive, the peculiarities lie not so much in the practice as in the meaning associated with the practice" (p. 6). It is based primarily upon "what God has done in history." "The decisive event which determines Israel's faith and practice is the Exodus from Egypt" (p. 7). The discussion of the terms used for worship and the status of the worshipper is clear and to the point, though the word most frequently used for worship in the Old Testament as described by the author (p. 10) is probably derived from another form than that given by him (not šḥh but ḥwy II is the root. Cf. C. H. Gordon, *Ugaritic Handbook,* p. 228, No. 659 and *Ugaritic Grammar* (1940), p. 60; J. Aistleitner, *Untersuchungen zur Grammatik des Ugaritischen,* p. 66 f.).

Especially rich is the third chapter which defines the cultic acts, ritual recitals. cultic objects, cultic persons—king, priest, prophet—and cultic occasions. "Ritual tends to grow, unless it is violently interrupted, perhaps because the original rite needs further explanation to convey its meaning to the worshipper" (p. 16). The different types of offerings are treated in an interesting way and their meaning explained. Offerings were never regarded as working mechanically; they were in essence a confession of faith that demanded the response of the whole individual or community. Of singular importance is the fact that worship grows out of nature and life which is pretty much alike the world over. Hence the Hebrews borrowed the forms and mechanics of worship from the surrounding peoples, but they always filled them with covenantal meaning (cf. p. 31). Another point to be observed is the development of the worship functionaries, especially that of king and priest. The latter gradually took over the duties of the former, particularly in post-exilic times.

What does it all mean? "Israel itself is a living organism; it must grow in its knowledge of God or die. Its cultus must therefore be not only adaptable to the considerable variety of social experiences through which it passed, nomadic and agricultural, tribal and national, independent and subject to alien empires; it must also relate to the new depths of understanding which came through the disciplines of history and the profound insight of Israel's interpreters. . . . The most penetrating criticism of Israel's cultus came from within the worshipping community. . . . What they (the prophets) undoubtedly do is to point to those features of the ritual which were perverting or obscuring the knowledge of Israel's God, or insist that ritual acts and words cannot effect their declared aim without the penitent and worshipful heart. . . . They are not presenting the stark alternatives, righteousness or ritual. They are insisting on the primary importance of righteousness without which ritual is useless or even dangerous" (p. 48).

The Old Testament as Word of God: By Sigmund Mowinckel. New York-Nashville: Abingdon Press, 1959. 144 pages. $2.75.

This little book is a translation of the author's *Det Gamle Testament som Guds Ord* which was a series of popular lectures delivered in 1939. The translator, Professor Reidar B. Bjornard, was one of Mowinckel's students and thus was not only linguistically competent to undertake the work of translation but was thoroughly acquainted with the great Norwegian scholar's general position with reference to the significance of the Old Testament. Sigmund Mowinckel needs no introduction to Old Testament students. From 1915 to 1954 he was on the faculty of the famous University of Oslo and is the author of many important books and articles on Old Testament and related disciplines.

The present volume grew out of the author's keen perception of the necessity to look at the Old Testament from the point of view of history and "to grasp the dimension of revelation in that history." We need "to see the Old Testament as it really is and as God has given it to us and not to view it veiled by pedantic verbalisms or through dogmatic glasses." In the course of his lectures he handles eighteen propositions growing out of problems he discovered in the minds of Christians as they read and studied the Old Testament which is both Word of God and a very human book. Almost at the beginning, the problem of inspiration is raised—"The doctrine of verbal inspiration is not in the Bible in reality. The statement that 'all scripture is inspired by God' is an erroneous translation." The authority of the prophets, for example, does not depend upon the specific wording of their oracles or upon the infallibility of their form but rather upon the fact that the substance of their message was imparted to them by God at the time and situation in which they were spoken.

The author takes his stand firmly on the revelation of God in history and never deviates from that position. "The religion of Israel is, like Christianity, a historical religion, not only in the sense that it goes back to a historical person, a 'founder,' as we say, or at least to a certain concrete historical situation, a time of foundation, but also in the sense that it has developed and become what it is through a changing history." Again, "history is the real workshop of God." Actually it is the Christian faith that invests history with meaning. "Faith acknowledges scientific ideas concerning causal relationships and 'natural' powers in history." That means a definite recognition of development, evolution. "If it is true that history is movement, direction and destination toward a goal, something dynamic and not static, then it presupposes evolution." This section alone is worth the price of the book.

Incarnation is a prime factor in historical revelation. "Thus 'the Word became flesh,' flesh in Amos, flesh in Isaiah, flesh in Jeremiah, stamped with their human individual nature and situation, and yet the word of God." In Jesus Christ God's activity became manifest in all its fulness and power. Revelation is always conditioned by natural endowments. "Reason and revelation are not opposites." It is also strongly influenced by historical circumstances. Hence it is both divine and human. Allegorization or Christianizing of the Old Testament is unwarranted and most of W. Vischer's works are regarded as "arbitrary eisegesis and reinterpretation and, therefore, objectively dishonest" (footnote, p. 110).

This is enough to indicate the caliber of the book. Everyone who attempts in any way to deal with the Old Testament (and the New for that matter) cannot afford to ignore it. It ought to be read and studied by every student of theology and cerainly by every pastor whose duty it is to interpret the Word of God.

Moses and the Vocation of the Jewish People. By André Neher. New York: Harper Torchbooks, 1959. 191 pages. $1.35.

This little volume—in the *Men of Wisdom* series, published by Harpers—is one of the best introductions to Jewish theology one could ask for, because it is based on the Bible and the noblest works of the Jewish fathers. The author is, therefore in a position to bring out what is involved in the Jewish faith as seen from the inside. The title of the book is to the point since it is meant to suggest the relation between the vocation—in the religious sense of the word—of the Jewish people and their great prophet, Moses.

It is impossible to go into all phases of this magnificent work and so a few quotations, and observations on a portion of the chapter on "The Calling of Moses," must suffice to illustrate the point. The central feature in Israel's faith has been and continues to be the *Torah*, translated Law. Neher remarks that the fundamental purpose of the Law is participation. "The very word Law is not wide enough to contain the full meaning of the Hebrew term *Torah*. It was only after the translation of Torah as *nomos* in the Greek of the Septuagint that the word Torah came to mean Law. The Hebrew word Torah does not signify order but orientation. It is not a Law, it is the way, the road along which a common enterprise is possible" (p. 105). This ought always be kept in mind when reading the epistles of St. Paul. What he combatted was the Torah interpreted by the nomos of the LXX which was by no means equivalent in meaning to Torah. The Torah is the divine revelation whereby God invites man to participate with Him in the life of the world. In harmony with this conception, the following reference to the commands of the Torah is noteworthy: ". . . the commands of the Torah are rarely expressed in the imperative mood, but almost always in what Hebrew grammar calls the Imperfect (*im*perfect: what has not yet been achieved). The Imperfect has the character of an invitation rather than that of a command, and implies the equality of the two actors, suggesting an atmosphere of prayer rather than obedience" (p. 196). Thus "the route the Torah marks out does not lead from a city of men to a city of God. Within the limitations of human life it leads from the isolation of God and men to their sharing a common city" (p. 107).

A few choice sentences show the incisive character of the author's thoughts. "With all its imperfections, its setbacks, its wounded, and its dead, human history has a meaning" (p. 119). "The Land of Canaan is not only the goal of *this* desert, it is the goal of all the deserts in a history, the pattern of which was traced there *for all time*" (p. 120). "Mere obedience to the letter is not unfamiliar to the Jew, and no one is more contemptuous of it than he. The most violent antagonists of all false Pharisaism are the Pharisees themselves. Some pages of the Talmud condemn formalism ever more emphatically than do the Gospels" (p. 149). In his bibliographical notes, he points to the onesided and unsatisfactory character of most of the works dealing with Moses because "the true heart, the spirituality, of Israel, and therefore of the significance and vitality of Moses, is missing." And this can never be understood from translations whose very words and concepts have an utterly different meaning from those they are meant to interpret. Theologies based on translations can, therefore, never be more than second-hand and often totally misleading interpretations of the rich and vital spiritual experiences of Israel.

The author is to be congratulated for his fine interpretive work, with its 92 well-chosen illustrations from ancient and contemporary art. The translation (from the French) is excellent. The publishers of the Torchbooks series are to be commended for making this important work available for the English-speaking world.

SYSTEMATIC THEOLOGY

BY FREDERICK K. WENTZ

Edward John Carnell. *The Case for Orthodox Theology* (Westminster, 1959. 162 pages. $3.50).

L. Harold DeWolf, *The Case for Theology in Liberal Perspective* (Westminster, 1959. 206 pages. $3.50).

William Hordern, *The Case for a New Reformation Theology* (Westminster, 1959. 176 pages. $3.50).

These three volumes, presenting three major facets of contemporary theology, provide exciting opportunity for comparisons. Carnell, a conservative theologian of Fuller Seminary, defines his orthodoxy as "that branch of Christendom which limits the ground of religious authority to the Bible." Hordern of Garrett takes a Barthian stance and maintains that the central thrust of the "New Reformation Theology" is that "our relationship to God is first and above all the result of God's activity, not of ours." DeWolf of Boston University defines "liberal" as "free," aims to be "catholically human" and open to truth from any source though focusing attention on "the revelation of God to the Christian community," finally testing "the spirits to see whether they are of God." Actually DeWolf seeks a balanced theology that will have apologetic value among philosophers and university students.

In defining revelation Carnell argues that reading Scripture not only confronts one with Christ but also brings "a propositional revelation of Christ's will." DeWolf believes God's revelation and man's discovery are two sides of the same event and that the result is not only fellowship with God but also the principle of love for our reason and experience. Hordern sees revelation, which is mediated through Scripture, as personal, subject-to-subject encounter and personal knowledge.

It is equally instructive to note with whom each is centrally arguing. Carnell ends with a lengthy and informed attack on Fundamentalism and projects steps for the overcoming of the fractiousness of Conservatism. His debate is finally with his fellow believers in the plenary inspiration of the Bible. DeWolf's final plea is for a philosophical theology that will speak to secular intellectuals. Hordern closes by pointing out the value of continued diversity within the thought world focusing attention on "the revelation of God to the Christian community," finally of theologians. The first is speaking to his own brand of theologians; the second is speaking to the university world; the third is speaking to fellow theologians of different brands.

Carnell claims quite objective grounds for his faith. Though the manuscripts of the Bible are not infallible, the original writers were, so that Scripture is objectively the Word of God and its writers provide authoritative doctrinal statements. Nor does he hesitate to place confidence in the canons of ordinary logic and to assert that "since involuntary unbelief is subdued only as the Word of God joins forces with external evidence, God stands ready to give such evidence to all who humbly call on him." Hordern ranks Carnell with the Protestant scholastics, while Carnell himself refers with limited approval to Paley and Butler. His chapter on "Proof" concludes: "Since Christianity is consistent with itself and consistent with the things signified, what relevant criterion of truth is left unappeased?" His hermeneutics makes *Romans* the final authority since it is "a perfect treatise in systematic theology." Carnell not only attacks Fundamentalists but distinguishes himself from them by accepting evolution, progressive revelation, textual criticism of Scripture, and by not espousing the literalist theory of inspiration of the Bible.

It is interesting that DeWolf, who does not limit his source of authority to the

Bible, quotes and expounds Scripture to a greater extent than either of the others. His theological position is not radical. His argument for some of the values brought to the theological inquiry by liberalism is a strong one. In defending the role of natural theology he directs a telling attack upon Barth's extreme rejection thereof. He maintains at all times such a balanced outlook that a Lutheran, for example, will find *sola gratia* blurred.

In sharp contrast to the other two positions Hordern finds a uniqueness in God's revelation in Christ Jesus, so that natural theology and objective proofs are irrelevant. While fideism is not irrational, since all knowledge must start from an act of faith, yet the encounter with Christ in faith provides a personal knowledge and a totally new perspective which can neither build on a priori reasoning nor seek objective validation. One is forced to conclude that this neo-orthodoxy contrasts more sharply with the other two than liberalism and conservatism contrast with each other. Incidentally Hordern claims that his Barthian position puts him in better relationship to the really contemporary philosophy, namely, language analysis, than the position of philosophical theologians who seek to relate to a deceased idealism or a slippery and dangerous existentialism.

These volumes are recommended for an invigorating and not too abstruse exercise in apologetics.

Christian History

by reginald W. Deitz

Stanley I. Stuber, *How We Got Our Denominations.* Association Press, 1959.

This is a new and revised edition of a guide first published in 1927. It is a survey of the history of the Christian church designed to explain concisely how the various branches of Christendom came into being. In four major divisions the author discusses the Early Church, the Ancient Catholic Church, the Protestant Reformation and the Modern Church. Focus upon the American denominational scene explains some of the otherwise odd proportions of the text, for example, the almost complete omission of the medieval period except for the Crusades and the schism of the Orthodox bodies. As a result the chapter on "The Decay of Power" describes the decline of something whose rise and character have not been hinted at—unless, what is worse, the sequences of chapters be taken to mean that the crusades represented the climax of medieval Christianity!

It is easy, of course, to take issue with the summaries and generalizations of any author who attempts the impossible job of creating in 250 pages an intelligible account of historical origins of America's churches. The one word characterizations of the denominations are too pat—"the church of beauty" (Episcopal), "duty" (Presbyterian), "faith" (Lutheran), "freedom" (Baptist). The author's own ecclesiastical and theological orientation is betrayed in his assertion that "the Church was essentially the result of the need of fellowship among the early Christians" (p. 1) or his suggestion that Jesus' "creed" be ascertained from the Sermon on the Mount (p. 60). The whole doctrine of the Lutheran church, says Stuber, "centers in the gospel of Christ for the fallen man" (p. 184).

The book is written for laymen. The language is clear. The text is enlivened by apt quotations from sources, from historians, and from literature. Church school teachers and others will find here in reasonably accessible form succinct details about Christianity as visibly organized among us. Yet often only the most obvious externals are presented. Will the reader understand more clearly his own church as compared with others? It is doubtful. Perhaps it is inevitable that in a survey so brief and facile much of the depth will be passed over. In short Stuber's book is useful if employed with care; but there is room for something better.

Practical Theology

by francis e. reinberger

Leading in Public Prayer. By Andrew W. Blackwood. Nashville, Tenn.: Abingdon Press, 1958. 207 pages. $3.00.

The dean of American practical theologians once again has placed his readers in his debt with a most helpful and devout volume concerning "the most difficult part of the ministry today," the ministry of public prayer. There will be those readers of this review who will feel that, in view of our heritage of collects and prayers, they do not need help in the preparation of public prayers. Is not Doctor Blackwood correct when he sets forth the merits of both liturgical *and* free prayer, quoting an esteemed divine of the recent past: "It would hardly be possible to inflict a worse injury on the life and work of our Churches than to permit free, extemporaneous prayer to be excluded from our services, or even relegated to an inferior position. We too have received the Holy Ghost."

Readers from the more liturgical traditions may wish to pass over quickly the first part of the book, dealing with the prayers in public worship, but most of us will benefit greatly from a close study of the latter half, which discusses the minister's preparation for leading in prayer. The text for Doctor Blackwood's discussion might be his statement, "To be worthy of the name, whatever their form, our prayers must be spiritual, and they must be real." Aside from his practically helpful suggestions, the author's devotional and pastoral spirit makes this a joyous reading and study experience. As he deals with subjects, such as "Practicing the Presence of God," "Sensing the Needs of People Now," "Speaking to God in His House," the author transmits to the reader the importance of "living in the spirit of prayer."

The book concludes with a very interesting "Check-List of Faults in Public Prayer," and helpful suggestions for further reading on the subject.

Funeral Services. By James L. Christensen. Westwood, N. J.: Fleming H. Revell Company, 1959. 160 pages. $2.50.

The author, a young minister of the Disciples of Christ Church, has prepared this book because 1) he wishes to emphasize the importance of the pastoral role in the crisis experience of death, and 2) he resents the increasing secularization of burial services and wishes to preserve the Christian nature of this rite. To accomplish these purposes he has compiled a collection of services which may be used at the burial of a variety of types of persons, such as the funeral services of a young girl, an accident victim, a stranger, an unchurched person—to mention but a few. Each service, complete in its own right, includes musical selections, scripture lessons, prayers, hymns, meditation, and benediction. For ministers of a church with a liturgical tradition, such as the Lutheran church, this book will probably be most useful as a reference book. It is pastoral and evangelical in spirit, and notably free from cheap sentimentality.

The Creative Years. By Reuel L. Howe. Greenwich, Conn.: Seabury Press, 1959. 239 pages. $3.50.

For those who had read Dr. Howe's book, *Man's Need and God's Action,* the announcement that he had another volume forthcoming was welcome news. Now, having read *The Creative Years,* this reviewer rejoices in the new wealth of hope and help which the esteemed Director of the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich., has given us.

We have had studies of childhood and youth, analyses and surveys of old age; now, at last, Dr. Howe has taken a long and earnest look at the middle years, because (as he has stated) "people in their productive years often lose their creative vision and power. . . . In writing *The Creative Years* I have tried to renew people's courage for their major responsibilities which also represent the greatest opportunities for the recovery of their creativity."

Using the frustrations and the anxieties and the meaningless existence of a commuting, gray-flannel-suited suburbanite as the subject for his study, the author proceeds to discuss in a lucid, sincere, and sound fashion numerous facets of the middle-aged man's existence—the importance of the person, love's possibilities, sex in love, marriage that can be creative, raising adolescents, one's work—to mention only a few. As the reader learned to expect from his earlier work, *The Creative Years* is soundly oriented theologically. The sum and substance of all Dr. Howe has to say is contained in his words, "The turning point . . . is in the person of Jesus of Nazareth, who was called Emmanuel . . . that is, God with us in person-to-person encounter in order that we might be reconciled and re-united with one another in Him. In Jesus, the Christ, we see the Word of God as the *lived* life of God, which addresses us personally and calls us personally into being. This understanding opens for us the nature and the realm of the call of God. The call is personal, and comes to us through 'The Person' and persons. It is the call to commitment, the call to give ourselves.

The Creative Years is a book to be used profitably by pastors and counselors; indeed, by anyone interested in living the middle years in fruitful and creative activity. It could be heartily recommended as a church group study text. The use of the list of suggested readings at its close will make is additionally profitable.

Organizing and Directing Children's Choir. By Madeline D. Ingram. Nashville, Tenn.: Abingdon Press, 1959. 160 pages. $2.50.

In response to a request to organize a junior choir, an experienced and capable professional choirmaster stated, "That's not for me. I'm afraid I'm not up to it." This musician was not oblivious to the values of organized music for children; he was simply aware of the formidable elements involved, including his lack of training in the area of children's work.

Realizing that little attention is given in music schools to the field of children's music, Mrs. Ingram, chairman of the Division of Fine Arts, Lynchburg College, Lynchburg, Va., has endeavored to provide material to assist in the development of children's and young people's choirs. She has succeeded admirably. Combining her professional musical skill and her practical experience in directing church choirs, the author has written a book which exhibits musical soundness, good churchmanship, and a sensitivity to the nature of children's personality.

Anyone interested in the increased use of good church music will applaud Mrs. Ingram as she writes: "The director must be very critical as he searches for song material for the choirs. The market is being flooded today with 'pot-boilers' written to exploit the children's choir field and no publisher's catalogue is without blemish. Sometimes pruning of a section of a song may solve the problem; again, the only solution is the waste-basket."

Readers from the more liturgical Protestant traditions will very likely take exception to the author's discussion of vestments for children's choirs, for some of her suggestions will be found in conflict with the standards of their churches' traditions. This is not to be construed as a criticism, for her suggestions in this regard will be helpful to many church leaders.

Not the least useful sections of the book are lists of anthems and songs for primary, junior, and junior high choirs, and an inclusive bibliography, many items of which could be included in church workers' libraries.

Christian Education

BY RALPH D. HEIM

The Use of the Bible with Adults. By Robert E. Koenig. Philadelphia: The Christian Education Press, 1959. 183 pages. $2.50.

Dr. Koenig is a director of curriculum in the United Church of Christ. His book was designed as a text for community leadership classes. A few quotations from student evaluations follow:

"Koenig's thesis is this: 'Each Christian needs the kind of understanding that comes from a personal encounter with the Bible.'"

". . . the average layman would be at a loss as to how to apply what is here. The main value is . . . as a tool in courses. . . ."

"The author deals rather adequately (considering the size of the book) with these matters [literary and historical approach]."

"His discussion of myth, legend, history and eschatology is relevant to Bible study."

"Methods are suggested where . . . 'the emphasis should be not on cramming biblical material, but rather learning to make an effective use of the Bible so that it becomes living knowledge.'"

". . . very interesting and usable for further needs."

The International Lesson Annual, 1960. Edited by Charles M. Laymon. New York: The Abingdon Press, 1959. 448 pages. $2.95.

This commentary on the uniform lessons can be commended as, by all odds, the most comprehensively useful. The Muhlenberg Press volume, to be sure, has its special values as an additional body of deeper Bible study, for both teacher and class member.

A sound educational approach is announced at once in the editor's preface: "As we stand before our class in the role of teacher or take our seat as a member of the group, we are expecting something to happen in our lives. . . . The International Lesson Annual has been prepared with this in mind."

Both versions of the texts, King James and Revised Standard, are printed in parallel columns. *Exploring the Text* is a thought-provoking thought-unit-by-thought-unit treatment of the passage for the day by various biblical scholars. Roy L. Smith prepares *Looking at the Lesson Today.* The book closes with two valuable items: *Index of Scripture* and *Index of Subjects,* the latter provided this year for the first time. Audiovisuals are suggested unit by unit.

Best of all is *Teaching the Lesson in Class.* Here we have more than the typical outline. A very special section of it is an "alternative teaching plan" which emphasizes such techniques as forum, symposium, panel, discussion groups of various types and role-playing.

A Survey of Religious Education. Second edition. By J. M. Price. J. H. Chapman, L. L. Carpenter, and W. F. Yarborough. New York: The Ronald Press Company, 1959. 465 pages. $5.50.

The first edition of this work, dated 1940, has been a useful book to have at hand (or, of course, the publishers would not have risked a second edition). Two chapters on educational activities in, respectively, Old Testament and New Testament are particularly good. Yet it had not been adopted here as required reading or mentioned prominently among readings because of a special flavor it possessed. To explain by quoting the new preface: "Part III considers the organization and administration of the church agencies. In dealing with this extensive field, this part concentrates mainly upon Southern Baptist church agencies."

If one should favor the emphasis of a book with this background or feels that he can ameliorate it, this work will serve quite well as an introductory college text or as a reading book for lay people who wish to be better informed about the subject in its full scope.

The revision has made frequent references to recent writing. A consistent integration of the relevant ideology would have demanded further deletion of older material. The concluding section includes a chapter on religious literature, a means of religious education not sufficiently recognized in many circles.

The Modern Reader's Guide to the Bible. (Revised edition.) By Harold H. Watts. New York: Harper and Brothers, 1959. 544 pages. $5.00.

Limitations of space allow only brief notice of a book which merits extended review. Intended as a text for second and third year college classes it grew out of the author's 20 years with a course called "The Bible as Literature" at Purdue University. Let it be stressed though, Dr. Watts deals with religious purport quite as thoroughly as with literary form.

The author writes with an element of freedom from the restraints of typical theological heritages so that fresh ideas emerge page by page. However, his attitude is not that of a free-thinking revolutionary. Rather he is an appreciative and scholarly seeker of truth, following where it leads him and reporting his findings with lucidity, felicity and integrity.

Bible professors, and pastors too, can profitably have this something a little different at hand.

Christian Family Living. By Hazen G. Werner. New York: Abingdon Press, 1958. 128 pages. $1.00.

A wise and simple book on the important subject by a Methodist bishop, sometime Professor of Practical Theology in Drew Seminary. The twelve chapters may have been sermons but meaty and practical ones. As the editors say in a foreword: "Study classes in the local church or spiritual adventure groups in the community may find it profitable to turn to the book as a basis for discussion. It may also be read by families or individuals in the home, where it will prove a valuable source of information and personal enrichment."

Worship and the Modern Child. By John G. Williams. London: SPCK, 1957 (available through The Macmillan Company, New York). 214 pages.

Only through the proper understanding of prayer and worship can adults reasonably hope to lead their children to a true experience of prayer and worship. This is the emphasis of John G. Williams in *Worship and the Modern Child* written for parents, clergy and teachers. The author examines worship in regard to its background in Christian theology and cultus, then moving into corporate worship and personal prayer. With this background the adult can guide the development of the devotional life of a child in the home, beginning with prayer. He should be able to answer the child's questions so as to aid the spiritual growth and not result in confusion. The child is then introduced to the worshipping community of the church, followed by a steady growth toward the ultimate in the church's great central offering of worship, the communion. The author concludes with a discussion of how the Christian religion can meet the deep-seated needs of the adolescent.

Many practical problems are presented and Mr. Williams answers them in the ethos of the Anglican Communion which will not meet the complete agreement of all readers. However, his presentation is thought-provoking and leads to a greater understanding as one lives and works with children in the fellowship of the church.

Although one cannot dispute the importance of the adult in worship experience of the child, a serious question arises. Are we simply molding and regimenting our children as robots or mimics in this worship experience? Where is the opportunity given for the free self-expression of the child in his relationship with the church and God? Certainly this is one of the principles of the education of the modern child which should be recognized.

IRMA FINCKE

GENERAL

BY HOWARD N. BREAM

Reflection Books, published by Association Press, New York, are pocket-size, attractively bound and printed. Aimed at educated laymen, this series offers over thirty titles on a variety of subjects. A number are abridgements of longer books by outstanding authors and scholars. The books are edited for easy reading without being mere simplifications or popularizations that might partake of the trivial.

The Modern Reader's Guide to Matthew and Luke; The Modern Reader's Guide to Mark; The Modern Reader's Guide to John. By William Hamilton.

Any pint-size books on the gospels must be exceptionally good to justify themselves. These are. Cutting out references in Greek and also footnotes, the authorship packs insights from trustworthy scholars into a serviceable cross between a commentary and a study guide. The Biblical text is not printed, and there are no homiletical suggestions or moralizing applications. The author is the associate professor of theology at Colgate Rochester Divinity School.

The Existentialist Posture. By Roger L. Shinn.

Existentialism as a school of philosophy is recent. But what Shinn calls the existentialist posture (which is far too thin in content to be called a posture, and often invites a swift kick from conservative critics) is as old as human thinking. Luther was an existentialist in posture, though not in name, says Shinn. This is supported by a quotation from the reformer: "By living, by dying, by being damned one becomes a theologian, not by understanding, reading and speculating." Existentialism cannot properly be studied. It must be practised. It begins when an individual asks the questions, "Who am I? What does it mean for me to exist as a unique individual?" Not the answer to these questions, but the fact that they are being seriously asked is the essence of existentialism. The author, professor of Christian Ethics at Union Theological Seminary in New York City, brings his subject as close to the average man as expert use of the English language will allow.

Life Is Commitment. By J. H. Oldham.

An abridgement of a book by the same title. The author, for years a secretary of the International Missionary Council, enlarges on the problem of the depersonalization of life in an increasingly mechanized and systematized society. The church must take the gospel into the world by way of Christians who by their lives prove the reality of love.

Christian Faith and My Job. By Alexander Miller.

The author offers a revision of his earlier book bearing the same title. With courage he raises and wrestles with the question, how can the Christian live his religion in secular employment. He views the tendency to enter church-allied professions in order to escape secularism as escapism. "The man who is most like Christ is the man who is faithful to God in his own calling as Christ was in his." Nor does Miller expect the clergy to give the answers to the workingman of his parish. Using a miner as an example, he says, "I shall not expect my local minister to teach me my Christian responsibility as a miner, but I shall rightly lay on him the responsibility of teaching me the elements of the Christian view of the world. I shall expect him, that is to say, to be a responsible theologian; while I, for my part, must be a responsible miner."

In Memoriam

The Rev. Wilbur C. Mann, born at Middletown, Md., 1881, died at Miami, Fla., August 1, 1959.

The Rev. Webster C. Spayde, born at Hummelstown, Pa., March 10, 1872, died at Springfield, Ohio, May 2, 1959.

ONE HUNDRED THIRTY-FOURTH YEAR • 1959-60

ONE

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA

Edmund A. Steimle
Zimmerman Lecturer on Effective Preaching

BULLETIN

VOLUME XL • NUMBER TWO • MAY, 1960

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GETTYSBURG SEMINARY BULLETIN

Issued Quarterly

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INVITATION TO THE SEMINARY WEEK

Annually, the Seminary, its family and its constituency, look forward with eagerness to the Gettysburg Seminary Week. This program for 1960 promises to be one of the most inviting of recent years. From the first period on Wednesday with Dr. Raymond T. Stamm to the last period on Friday with Bishop Hanns Lilje, the hours are filled with attractive features. A variety of interests will be presented, Bible Study, Liturgics, Sociology, Preaching, Ecumenical Christianity, all in excellent balance.

As usual, the program revolves around the Zimmerman lectures on Effective Preaching. This year's lecturer, Dr. Edmund A. Steimle, Professor of Homiletics at Mt. Airy Seminary, is widely known for his radio sermons as well as his ministry in the classroom and in the Church. His announced subjects are inviting.

Dr. Cyril C. Richardson, Swope lecturer on Liturgics, professor in Union Seminary, New York, is an authority in his field.

Dr. Raymond T. Stamm is a long-time favorite of the Gettysburg constituency.

Bishop Hanns Lilje needs no introduction to any American audience.

Dr. Donovan Smucker of Lake Forest College brings an informed mind and keen imagination to the presentation of sociological themes.

The Seminary Choir will adorn the program and inspire the attendants on Alumni Day. The Reverend Walter Kloetzli, Jr., widely known as an authority on Church survey, will be the Alumni speaker on Thursday.

With great enthusiasm and confidence the Seminary invites its Alumni and friends to the 35th Annual Seminary Week, May 4, 5, and 6, 1960. Give these dates great prominence on your calendar.

All appointments—Daylight Saving Time.

THE THIRTY-FIFTH ANNUAL SEMINARY WEEK

Gettysburg, Pennsylvania

May 4, 5, 6, 1960

(All Hours Announced, Daylight Saving Time)

Wednesday, May 4

Dr. Frederick K. Wentz, *Presiding*

8:45 a.m.—Matins
9:00 a.m.—Dr. Raymond T. Stamm
Bible Study, "The Many and the One"
10:00 a.m.—Dr. Cyril C. Richardson, Swope Lecturer
"The Origins of the Lord's Supper"
11:00 a.m.—Dr. Edmund A. Steimle, Zimmerman Lecturer
"Word and Deed"
3:00 p.m.—Dr. Donovan Smucker
"New Dimensions of the Race Problem"
7:00 p.m.—Dr. Edmund A. Steimle
"Doctrine in Action"

Thursday, May 5

Dr. Harry F. Baughman, *Presiding*

8:45 a.m.—Matins
9:00 a.m.—Dr. Raymond T. Stamm
Bible Study, "Witnessing to Things Seen and Heard"
10:00 a.m.—Seminary Choir
11:00 a.m.—Dr. Edmund A. Steimle
"The Problem of Motivation"
3:00 p.m.—Dr. Donovan Smucker
"Class and Caste in the American Church"
7:00 p.m.—Bishop Hanns Lilje

Friday, May 6

Dr. Jacob M. Myers, *Presiding*

8:45 a.m.—Matins
9:00 a.m.—Dr. Raymond T. Stamm, "Taking Away the Sin of the World"
10:00 a.m.—Dr. Edmund A. Steimle
"Exposition as a Method"
11:00 a.m.—Bishop Hanns Lilje

EDMUND A. STEIMLE

Dr. Steimle, Zimmerman lecturer, comes to this lectureship with an ideal background. He has been a successful pastor, a minister to the students of the Boston area, Professor of Practical Theology, and widely known radio preacher. Dr. Steimle was born in Allentown, Pa.; his education was in the New York Public Schools, and Phillips Academy, Andover, Mass. He graduated from Princeton University with the A.B. degree and from the Lutheran Theological Seminary at Philadelphia with the B.D. degree. From the University of Pennsylvania he received the A.M. degree. Honorary degrees conferred upon him were the D.D. by Wagner College and the Litt.D. by Muhlenberg College.

His pastorates were at Lutheran Church of Our Saviour, Jersey City, N. J., from 1935-40, and the University Lutheran Church, Cambridge, Mass., from 1940-52. Here he was pastor for Lutheran students in the Boston area—Harvard M.I.T., Wellesley, Radcliffe. Since 1952 Dr. Steimle has been the Professor of Practical Theology in the Mt. Airy Seminary.

A volume of sermons, *Are You Looking for God* came from his pen, published by the Muhlenberg Press. His widest fame has come from his radio preaching where since 1955 he has been a popular preacher on the NBC National Radio Pulpit, and the same network, The Art of Living. From 1955-59 he has been a preacher on the United Lutheran Series of the Protestant Hour.

Dr. Steimle's ability to present truth forcefully and interestingly makes him one of the best known of our Lutheran preachers. His subject for the series will be *The Preached Word in Action.*

For Bishop Hanns Lilje this is not the first appearance on the program of Gettysburg Seminary Week. This year he is a guest professor at Union Seminary in New York, and Gettysburg is most happy to welcome him once more to our campus.

HANNS LILJE

Bishop Lilje was born in Hannover, Germany, in 1899. He studied theology and the history of art at the universities of Göttingen, Leipzig, and Zurich, and received his doctorate in theology from Zurich. In 1950, upon the death of Bishop Marahrens, Dr. Lilje became the bishop of the Evangelical Lutheran Church of Hannover, a diocese with nearly four million members.

From his student days Bishop Lilje has had an interest in Luther research, and in music, and in ecumenical affairs, besides his interest in theology and art. In the early 1930's, he was general secretary and later vice president of the Christian Students' Association of Germany, and the president of the World's Christian Student Union. At this time he made himself a master of the English and French languages.

During World War II, Bishop Lilje was jailed by the Nazis under sentence of death and was freed by American troops. It was during this imprisonment that he wrote his book *The Valley of the Shadow,* one of the most penetrating and edifying accounts ever written concerning the victims who suffered under the National Socialist regime.

In 1935, Dr. Lilje became the general secretary of the Lutheran World Convention, forerunner of the Lutheran World Federation

(1947). When the Federation met in Hannover, 1952, Bishop Lilje, who is also the president of the theological seminary at Loccum, near Hannover, was elected president of the organization. During the five years of his presidency, he became a key figure in the growth and development of the Lutheran World Federation, and a leading figure in the work of the World Council of Churches.

A skilled writer, Bishop Lilje has written numerous theological books and essays, and is editor of an independent and widely circulated religious weekly "for politics, culture, and industry" under the name *Sonntagsblatt.*

CYRIL CHARLES RICHARDSON

Dr. Cyril Charles Richardson, Swope lecturer on Liturgics, 1960, is Washburn Professor of Church History and Director of Graduate Studies, Union Theological Seminary, New York. Born in London, England, he was educated at University School, England, and University of Saskatchewan, Canada, where he received his A.B. degree with distinction. His S.T.M. was awarded summa cum laude by Union Theological Seminary, New York. From this institution he received the Th.D. in 1934.

Dr. Richardson has done additional study and research at the University of Göttingen, Germany, the University of Dijon, France, and the University of Basle, Switzerland. He is an ordained priest of the Protestant Episcopal Church. Since 1934 he has been associated in a teaching capacity with Union Theological Seminary as Instructor of Church History, and later as Professor of Church History. He is also Director of Graduate Studies in that Seminary.

Dr. Richardson holds membership in a number of learned societies, the American Society of Church History, the American Theological Society, and is a member of the National Council Commission on Worship, and the Editorial Boards of *The Anglican Theological Review* and *The Review of Religion.*

Publications from his pen are: *The Christianity of Ignatius of Antioch, The Church Throughout the Centuries, The Sacrament of Reunion, Zwingli and Cramner on the Eucharist, The Doctrine of the Trinity.*

He has collaborated in the production of, *The Church and Mental Health, Christology of the Later Fathers, Religious Symbolism, A Companion to St. Augustine.*

Dr. Richardson has edited the *Pocket Bible, Early Christian Fathers,* and Vol. I of *The Library of Christian Classics.* He is author of the Hymn: "God of the Prairies" in the Canadian Hymnal and a contributor to religious and theological periodicals in the U. S. A. and Europe.

RAYMOND T. STAMM

Dr. Raymond T. Stamm, leader of the Bible Study period which will begin each day of Seminary Week is so well-known and beloved in the community and constituency of Gettysburg Seminary that it is unnecessary to introduce him in this area. His courageous spirit and life witness, both as teacher and in his enforced absence from the campus, mark him with a distinction that few men attain. He served in the United States Army during World War I, teaching in the Army Reconstruction School after the close of the War.

His college course at Gettysburg, interrupted by military service, was resumed in 1919, and he graduated Valedictorian of his Class in 1920. From Gettysburg Seminary he received the B.D. degree in 1923. From 1923 to 1926 he did graduate work in New Testament in the Divinity School of the University of Chicago, receiving the Ph.D. degree in 1926. From 1926 to 1956 he was the Philip H. and Amanda E. Glatfelter Professor of New Testament Language, Literature and Theology in Gettysburg Seminary. His active service in the classroom was interrupted several times by illness. At present he is professor in the New Testament Department on leave.

Dr. Stamm is the author of the Commentary on the Gospel of Mark and the introductory article on the Historical Context of the New Testament in *New Testament Commentary,* edited by Dr. Herbert C. Alleman, and of the article on the Old Testament Apocrypha in *Old Testament Commentary,* edited by Drs. Alleman and Flack; The Epistle to the Galatians: Introduction and Exegesis in Volume 10 of *The Interpreter's Bible;* and is a contributor of articles and reviews to *Interpretation: A Journal of Bible and Theology.*

Dr. Stamm's repute as a scholar, his inspiration to hundreds of students, his dedication to the Christian faith and life, make him an ideal leader to open the days of Seminary Week and to open the Bible to those who attend.

DONOVAN E. SMUCKER

Dr. Donovan E. Smucker, assistant professor of Religion and Chaplain at Lake Forest College. A graduate of Bluffton College in 1936, he received his theological training at Yale University, Oberlin College, Princeton Seminary, and the University of Chicago. From Princeton he received his B.D. degree and from the University of Chicago his S.T.M., and Ph.D.

Dr. Smucker has taught at Bethany Biblical Seminary, Garrett Biblical Institute, and McCormick Theological Seminary. He was Director of Evangelism for the Church Extension Board of his denomination, the Mennonite. Since 1957 he has been Associate Director of Social Service and Inner-City Churches for his Board. He is the author of a number of essays and published sermons, and is now under contract to write a book comparing revivalist and non-revivalist streams in American Protestantism. His lectures will be presented on Wednesday and Thursday afternoons.

PREVIEW

The Rev. Dr. Albert C. Outler of Southern Methodist University has accepted the Seminary's invitation to be the Zimmerman lecturer in 1961.

COMMENCEMENT

The Commencement Services of the one hundred thirty-fourth year will be held on Friday evening, May 27, at 7:45, D.S.T. Forty seniors will be graduated. The Commencement sermon will be preached by the Reverend Alfred L. Beck, D.D., LL.D., President of the New York and New England Synod.

BOARD OF DIRECTORS

From the meeting of the Seminary Board, October 17, came several significant actions. Chiefly, the forward step was taken to authorize the addition of two full-time professors beyond the two already authorized. One of these, the Reverend Herbert W. Stroup, was called to be Director of Field Work and Professor in the Department of Practical Theology and assumed his post February 1. Three posts then remain to be filled. The faculty have advised the Committee on Curriculum and Staff Needs that the areas to be supplied should be in order: Theology, with special emphasis on Comparative Religions and Philosophy of Religion; Religious Education and Sociology; and Bible.

Reports were made on the progress of the Historical Society's plan to save Old Dorm. Visitors to the campus can see the results to date. The northwest corner has been repaired and the portico reconstructed according to the architect's plan. Improvement in appearance is evident.

An important action of the Board was the approval of construction plans for the Administration Building and the Lewars House. The latter project will be deferred until merger discussions have progressed further. Architect's plans for the Administration Building have been approved by the Department of Labor and Industry. These plans provide for the erection of an enclosed fireproof tower at the north end and the replacement of the center stairway with enclosed fireproof stairs. This work will be started, perhaps in April, and completed during the summer. The cost will be about $65,000.00.

MERGER AND THE SEMINARY

Conversations and studies have been carried on by the joint committees of Mt. Airy and Gettysburg Seminaries. The two committees will present to their respective Boards identical reports of progress to date. The Boards will then report to their constituent synods.

The merger of the four general bodies of the Lutheran Church promises to affect seriously the life of Gettysburg Seminary. It is necessary to report the prospective loss of affiliation of two synods now contributing to our support—those of Pittsburgh and West Virginia.

By provision of J.C.L.U., the West Virginia Synod will become a part of the Pittsburgh Synod. One of the powers and duties of the J.C.L.U. committee on Theological Education is to bring to the first convention of the merged church a table showing the alignment of synods with seminaries under the principle that no synod may participate in the support of more than one seminary. The alignment proposed assigns the Pittsburgh Synod to Mt. Airy Seminary. The synods assigned to Gettysburg are the Central Pennsylvania and Maryland Synods.

Philadelphia professors from left to right are Doctors Steimle, Bornemann, Doberstein, Bakken, Voehringen, Heinecken and Tappert. President Bagger stands beside President Baughman.

PHILADELPHIA AND GETTYSBURG FACULTIES IN COLLOQUIES

On Saturday, December 5, the faculty of the Philadelphia Seminary graciously accepted our faculty's invitation to spend the day on this campus. The group met for fellowship and informal discussion at 11:00 o'clock. After lunch they engaged in a discussion on "Ideals of Theological Education." The Gettysburg faculty has gladly accepted the invitation for a similar meeting on the Mount Airy campus before the end of the academic year.

LOYALTY FUND

The 1959 response to the Alumni Appeal was $2,181.00. This fund, applied to the purchase of books for the library, calls for the generous cooperation of all alumni. Officers of the Association are:

President—The Rev. Augustus Hackmann, Baltimore, Md.
Vice President—The Rev. Walter Kopp, Liverpool, N. Y.
Secretary—The Rev. Charles Trunk, Frederick, Md.
Treasurer—The Rev. Howard Hinkeldey, Hanover, Pa.

THE AUXILIARY

An interesting program is prepared for the annual meeting of the Auxiliary. Looking forward to the projected development of the Lewars property, the program committee has centered interest upon the Religious Education department. Addresses by Dr. Heim and Dr. Kent Gilbert of the Board of Parish Education and music by the Seminary Choir will highlight the program. Objective of the Auxiliary in the next two years is the furnishing of dormitories and new facilities.

The officers for the biennium are:

President—Mrs. Gilbert Martin, Lancaster, Pa.
Vice President—Mrs. George Alexander, Cumberland, Md.
Secretary—Mrs. Helen Sheffer, Gettysburg, Pa.
Treasurer—Mr. William Van Horn Davies, Sr., Harrisburg, Pa.

The President, Mrs. Martin, underwent surgery during the winter. Her magnificent spirit inspired all her staff, who rejoice in her recovery.

PROFESSOR PAULSSEN'S SABBATICAL

Professor Bertha Paulssen is devoting her sabbatical leave—the spring term—to the study of the "Church and the Aging" for the Central Pennsylvania Synod. The investigations which she is conducting are primarily aimed not at the conditions and the types of homes for the aged, but at the problem of motivation, that is, why do they come to these homes.

The Rev. Ralph Boyer of Kimberton, Pa., is teaching the required course in sociology during Dr. Paulssen's absence.

IN-SERVICE INSTITUTES

Something new in theological education at Gettysburg Seminary is in process of development: in-service Institutes for Pastors. A program of in-service training for pastors was approved by the Seminary's Board of Directors at its last regular meeting. Under the leadership of Professor-elect Herbert W. Stroup, Jr., an advisory committee has begun the planning necessary to set the program in operation. The committee consists of Professors Heikkinen, Heim, and Reinberger from the Seminary faculty, and Doctors Beryl B. Maurer and Arthur Yeagy, from the Central Pennsylvania Synod. The illness of President J. Frank Fife has delayed the appointment of representatives from the Maryland Synod.

Detailed plans have not developed sufficiently to permit description.

It is anticipated, however, that the first Institutes will be held during the summer of 1961.

In-service training holds much promise for the future life of the Church and its ministry. As an extension of theological education, it will be a recurring experience for pastors throughout the years of their ministry, enabling them to keep abreast of and alert to developments in areas of concern. It should be added that the projected Summer Institutes for Pastors are but one phase of the Seminary's future program of in-service training.

NEW STUDENT

(Spring Quarter)

Glenn Harold Whitmire .... Brackenridge, Pa.
B.B.A., University of Pittsburgh, 1960

IN THE SCHOOL OF THE SPIRIT: OPERATION MERGER

R. Stamm

PART I (Parts II and III in August Bulletin)

"Jesus Christ: the Light of the World" will be the theme of the Third Assembly of the World Council of Churches next year in New Delhi, India. Under this general theme the Assembly will consider three aspects of the task of the church in the world today—its unity, its witness, and its service. Since the world cannot see the light of Christ except as this light shines through Christians, the function of the church is to continue Christ's work of reconciling all men to God and to each other. The power of our witness to convince, and of our service to help Christ to regenerate the world is proportional to our oneness in him (John 17:18, 23).

But as long as we have to say "Council of Churches" instead of "Council of the Church," the prayer of Jesus "that they may be one" will remain an ideal still to be realized by God's children in his school of the Spirit (1:12; 14:12-17, 25-27; 16:7-15; 17:21). Excusing our divisions by ascribing this ideal unity to the Church Invisible while we continue the disunity of the churches that are visible will not help the growing pains of a world that needs to become one but does not know how.

Probing "the Nature of Protestant Disunity," Charles Clayton Morrison insists that "the way to end Protestant sectarianism is for the denominations to *cease being churches*. It is their absurd and arrogant assumption of the ecclesiastical character and functions of the One Holy Catholic Apostolic Church that is the locus of our sectarianism and the sin of our disunity which the ecumenical spirit deplores and with which it cannot live." He holds that "the nature of our disunity is not found in our theological or ecclesiological differences, but *solely in our erecting and maintaining sectarian walls around our particular doctrines*" (*The Christian Century,* March 9, 1960, pp. 281-282).

Dr. Morrison's "*solely*" is an oversimplification, but he is right in condemning our denominational walls. They are a hindrance to the growing network of friendships which constitute the kingdom of God (15:12-17). Those who build walls to shut others out shut themselves in, mistaking their enclosure for the Infinite. "Build thou the walls of Jerusalem" is a prayer for the reconstruction of the obsolete. If there is anything the New Jerusalem does not need, it is a wall. Even in the book of Revelation, insistent as it is on separation from all that would defile, we get a hint of the incongruity—a city of 1,500 *miles* high surrounded by a wall of 216 *feet!* Trying to enhedge the Infinite is the foolishest waste of our spiritual resources.

Our J.C.L.U. commissioners have agreed that four of our intra-Lutheran walls must come down in 1962, and they view this prospective merger as a step toward bringing *all* Lutherans together in the not too distant future. Surely this goal is in line with Jesus' prayer "that they may become perfectly one, so that the world may know that thou hast sent me" (17:23).

But there are some Lutherans whose custom it is not to pray with other Lutherans, and their present asking price for a pan-Lutheran merger would be that all the rest of us adopt their custom. This raises the question whether to concede or wait until *they* change *their* mind. If we were to concede, what would be the impact of such a union upon the pan-Protestant unity which is rightly desiderated by Dr. Morrison?

Will the price of total Lutheran union have been that all of the uniting bodies will adopt the practice of some of them not to receive all Christians freely at the Lord's table? Will Lutherans then be forbidden to commune in churches of other confessions? Will Lutheran altars and pulpits be for Lutheran ministers only? And will Lutheran congregations be prohibited from cooperating with congregations of other denominations in conducting church schools and other common Christian enterprises? If so, then the more the Lutherans will have merged, the smaller they will have become.

According to the Gospel of John all Christians are in the school of the Spirit. For merging Lutherans one of the knottiest problems in this school is how to keep their mergers from restricting their fellowship with other denominations and how to preserve the spiritual freedom of the individual for creative living under an efficient central administration. Our purpose in this article is to look to the Gospel of John for light on the nature of the oneness for which Jesus is praying in and through his church and the price which he says we must pay for it. Then we shall observe the consequences of taking easier ways as short-cuts to unity and bring the implications of our study to bear on our J.C.L.U. blueprint for 1962.

I

The Nature of the Oneness Which the Spirit Is Creating

Literally, the prayer of Jesus in John 17:23 is "that they may grow perfect in oneness." This is not only his prayer to God but also his pleading with men through his church to "be reconciled to God" and become friends of each other (15:1, 12-17; cf. 2 Cor. 5:17-21). The resulting oneness is to be the unity of friends who love Jesus and one another as Jesus loves them.

Born, inspired, guided, and empowered by the Spirit, Christians are brothers-in-Christ growing up together in the school of the Spirit and becoming "children of God" in the process (1:12; 14:12-17, 26; cf. Rom. 8:14). Their oneness consists of being "in" each other. Each is related to Jesus and to his fellow Christians as Jesus is related to God the Father. "I am in my Father and you in me and in you" is the pattern (14:20; 17:21, 23, 26).

What does it mean to say that one person is "in" another? In the Johannine sense, this in-ness is the mutual indwelling of persons who love each other, work together, and learn to know one another as they pursue their common task. It is John's way of describing the oneness of the family of God.

In God's family each member knows not only how to love all the others, but also how properly to love himself. Each thinks of himself "with sober judgment, each according to the measure of faith which God has assigned him" (Rom. 12:3), doing nothing from selfishness or conceit, but in humility counting others better than himself, and looking not only to his own interests, but also to the interests of others (Phil. 2:3-4). This is the unifying "mind of Christ" dwelling through the Holy Spirit in his friends, who are becoming children of God as they are brothers in Christ.

There is now no condescension on the part of any member of God's family toward another. Instead we have mutual esteem, mutual service, and mutual enjoyment of each other's love. Not one exploits his ego as Joseph did when he broke the family unity by his ambition to rule his brothers (Gen. 37:2-4) ; and none can abase his brother by treating him as his slave (15:15). All the members "sanctify" and "consecrate" themselves for each other (17:17-19). They "lay down"—that is, they invest, their lives in each other as Jesus the Son of God does in obedience to the command of his Father (10:17-18; 17:18; 20:21).

Jesus' words, "I do always the things that are pleasing to him" (8:29), express also the unifying purpose of each member of God's family. The things that are pleasing to God have to do with God's ongoing work of creation, which began when he said "Let there be light and life." As Father, God wants his children to live forever, and he wants their life to be "abundant" (10:10).

This abundant living consists in having one's purpose and finding one's joy in cooperating with God to produce persons who become *whole* as they grow up together in God's community of eternal life, which is a life of "creative insecurity" in an infinitely growing universe. (Cf. Peter A. Bertocci, *Religion as Creative Insecurity,* New York: Association Press, 1958.)

Jesus is the pattern of this abundant life. He does not live in heavenly isolation from men, but through his Spirit he dwells in the new community which he is creating, and of which he is the Bread, the Water, and the Vine of Life. As a member of this new community, every Christian is sent into the world to live this life of creative insecurity now, in order to secure it for eternity not only for himself but also for others (12:24-26). And as he does so, he becomes "a spring of water welling up to eternal life" (4:14; 7:37-39).

The function of the Christian community is to transform their world by working with the Spirit to make effective for all men what Jesus did on Calvary to take away its sin (1:29). Although this community of the Holy Spirit is not "of" the world, it is nevertheless "in" the world, where it has a great and growing work to do that is essential for the spiritual evolution of God's growing universe of persons (17:14-18).

Every aspect of human life, spiritual, social, physical, economic, political, cultural, is therefore God's laboratory for the members of the Christian community. They believe that it is pleasing to God to make this chaotic planet the locus of one world where his will is done as it is in heaven. As they respond to the call of his Spirit they find that they cannot accomplish their mission (20:21-23) if they are divided. In working together with him and with each other they learn to know and to love one another. They find themselves "in" each other, "in" Jesus the Son, and "in" God the Father.

In the Gospel of John we have two series of relationships between this mutual indwelling and this mutual knowledge. In the first, the

Father knows the Son, the Son knows the Father; the Son knows men, and men know the Son and "see" the Father as they see the Son (2:25; 10:14-15; 14:7-8). In the second series, the Son is in the Father, the Father is in the Son; men are in the Son; the Son is in men; and thus men are in the Father and in the Son (14:10-11, 20; 17:21, 23, 26; cf. C. H. Dodd, *The Interpretation of the Fourth Gospel,* New York: Cambridge University Press, 1953, p. 187). Loving others and working with them is both the condition and the purpose of this mutual indwelling.

According to John, doing God's will is to be the sole occupation of those who believe in Jesus. By his definition, Christians are persons who have begun living now a life that is eternal in quality and everlasting in duration. This is the only way to know God and to know Jesus Christ, whom God has sent into this world to take away its sin and to unite its inhabitants to himself and to each other.

At all times the relationship between the Christian believer and God, and between the believer and Jesus Christ, the Son of God and Son of man is personal and ethical. Being born of water and the Spirit (3:5), Christians are forgiven forgivers, because the special mark of God's love for sinners is that in forgiving them he gives them essential work to do in his ongoing process of communicating eternal life (17:18; 20:21-23). This means that nothing in all the range of the physical and social sciences can be considered irrelevant to the task of the church.

Loving one another and studying and working together in the school of the Spirit, those who thus avail themselves of the power which Jesus gives to become "children of God" will pray together in his name (1:12; 16:24). As they pray and act together as the Spirit's agents to answer their prayer, they are "in" each other. Then the Holy Spirit, using the growing knowledge and experience of all of them to answer the prayer of each, will teach them "all" things (14:26), and guide them into "all" the truth, past, present, and future (16:12-15). And when, under the guidance of the Spirit, they have decided on what action to take, their prayer will be: "Lord, we believe that this is what thy Spirit is telling us ought to be done, and that the way we have chosen is the right way to do it. Grant this our prayer, but only in so far as it accords with thy greater wisdom and knowledge."

Being the good Shepherd, Jesus the Son of God is at one with his Father in his purpose to lay down his life in order that he may give eternal life to as many "sheep" as his Father chooses to give him and make them "one flock" (10:14-30). In his self-dedication to his Father's ongoing work of creating persons who are going to live forever, Jesus knows the Father and the Father knows him (10:15, 28). In following Jesus, who says, "I and the Father are one" (10:30), and "I am the way, and the truth, and the life" (14:6), the "sheep" know him and are at one with God. And then, since following Jesus means living as Jesus lives and obeying his commandment to love him and one another as he loves them, the sheep become one with each other, even though they come from such mutually antagonistic environments ("folds") as the Jewish and Gentile in the days of Jesus, or the "communist" and "capitalist" worlds today. So "they shall become one flock, one shepherd" (10:16 ASV, not "there shall be," RSV).

John's allegory of the Sheep and the Shepherd who is also the Door symbolizes man's dependence on God and the separateness and mobility of each of the many who compose the one flock. Every Christian appears as a consumer and as the special object of God's providential care. The allegory of the Vine and the Branches, on the other hand, symbolizes the organic oneness of God and Jesus and the friends of Jesus who are becoming children of God, and it points to the function of each Christian as a producer of the fruit of the Spirit, which means to love as Jesus loves (15:8-17). In the words of St. Paul, this fruit is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22-23). These are the things that unite men with one another and with God.

In the Gospel of John, the Christian's intimate union with Jesus is at once the effect and the cause of producing the fruit of the Spirit. This union is a oneness with God through Christ which takes the form of a new covenant of friends who love God and one another with the perfect love that casts out the fear that divides (cf. 1 John 4:18). This new covenant of friends continues and perfects the God-intimacy of the old covenant with Israel expressed in Psalm 25:14, which says,

> "The friendship of the Lord is for those who fear him,
> and he makes known to them his covenant."

Few themes have inspired Christian art more than the Good Shepherd and the Vine of Life. But the one figure is impersonal, the other sub-personal, and both are from life in the country. Today we have to teach and preach to city people who have had little or no direct experience with sheep and vineyards. So we need to emphasize another symbol of Christian unity in our Gospel, one which is on the personal level and appeals to the experience of urban as well as of rural folk. This symbol is the process of heavenly home-making which is described in John 14:23, where Jesus says, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

The "house" in which this home is being made is the Father's infinite Universe (14:2). It has "many mansions"—mansions enough to house infinite numbers of persons. But these mansions do not float through space as chunks of star-dust which have only to drift farther apart when their tenants hate and refuse to treat one another as friends and members of the family of the one God, who wishes to make his home with all of them. Consequently, this process of heavenly home-making involves creative suffering to take away the hate and the fear. So Jesus has to be "lifted up" on a cross and in the hearts of men in order to counteract the forces that act to atomize the human family (12:32). All who believe in him have to "hate" their old lives of animosity enough to crucify them for the sake of participating in the unity which he is creating in and through them (12:24-26).

Creative suffering is thus the price of the oneness for which Jesus is praying. But before we turn the light of its cross on our blueprint for 1962, we need to visit the bargain counter of history and look at some of the substitutes for the unifying Cross of Jesus which have beguiled his churches from the very beginning.

(End of Part I)

BOOK REVIEWS

OLD TESTAMENT

BY JACOB M. MYERS

The Minor Prophets: The Men and Their Messages. By G. Campbell Morgan. New York: Revell, 1960. 157 pages. $2.75.

Dr. G. Campbell Morgan was one of the great Bible teachers of the past generation. This book represents materials appearing in the *Northfield Echoes* for 1902-03. It is the only general treatment on the so-called Minor Prophets by the author. Each chapter is summed up in a neat, appealing title. E.g. Hosea—Spiritual Adultery; Amos—National Accountability; Jonah—Condemnation of Exclusiveness; Obadiah—The Curse of Cowardice. The Biblical text of the prophets treated is reprinted at the beginning of each chapter. This is followed by a short discussion of the personality and times of the prophet, an analysis of the prophecy and the permanent message. While the material is obviously dated and does not take into account developments during the past half century, the analysis and message elements are still quite valuable, though they are typically "Morganic."

Story of the Bible World in Map, Word and Picture. By Nelson Beecher Keyes. Maplewood, New Jersey: C. S. Hammond and Co., 1959. 192 pages. $5.95.

As the title indicates, the *Story of the Bible World* is told by map, picture and word. The whole project is well conceived and the text is simple and appealing. The main source is the Bible itself supplemented by archaeological and topographical studies which lend color as well as authority to the story itself which, be it observed, is not the story of the Bible but of *the Bible World*. Hence it is somewhat different from such books as Hurlbut, Bowie and others of like character.

The thirty chapters cover a wide range—from the earliest period of the Bible to a short treatment of Bible lands today. There are thirty excellent and beautifully colored maps which help materially to visualize the situation dealt with in each chapter. The 128 illustrations, from archaeology to photographs of present-day scenes, are well chosen and illumine the points made in the text. Of especial interest is the colored time chart of Bible history, covering four full pages, that graphically illustrates the political situation in the Bible *world* from the chalcolithic period (ca. 4000 B. C.) to the reign of Antoninus Pius (A. D. 138-161). In addition there are two indices—one dealing with geography, the other with subjects discussed in the text.

Story of the Bible World ought to be particularly helpful to Church School teachers and others whose time and library facilities are limited. The time chart and maps will prove a boon to Seminary and College students, as well as to thoughtful ministers. It would make a cherished gift for Bible lovers.

A History of Israel. By John Bright. Philadelphia: The Westminster Press, 1959. 500 pages and historical maps and index. $7.50.

So captivatingly is this book written that it is difficult to lay it down. And one finds himself turning to it again and again to read and reread those portions dealing with the periods in Israel's life which are his concern at the moment. This is because the author is not only well-informed in every phase of biblical study but because he has a deep and vital religious interest in the Old Testament. In short one cannot help but feel that here is the product of a labor of love.

The book traces Israel's history from its beginnings through the Maccabean period. This is done in six major divisions: Antecedents and Beginnings, The Formative Period, Israel Under the Monarchy, The Monarchy (continued), Tragedy and Beyond, and The Formative Period of Judaism. The prologue deals with the ancient world before ca. 2000 B. C. and the epilogue with the issue of Old Testament religion in Judaism and Christianity. The sixteen plates of maps with the index of places are taken from Wright and Filson, *The Westminster Historical Atlas to the Bible* (Rev. ed., 1956).

Professor Bright has succeeded eminently in combining historical, archaeological, linguistic and theological aspects of the Old Testament into an authoritative and well-rounded treatment. Any one who is familiar with the ever broadening field of study necessary for an adequate and appreciative understanding of "the People of the Book" can only marvel at the way the author has handled his complex materials. He has nearly always included the important and significant elements and just as rigidly excluded the ephemeral or less important aspects. He has judiciously treated the controversial phases and always deals most courteously with those he disagrees with, stating reasons for his views. And he gives due credit to those sources upon which he draws.

Students will be grateful to the author for this work which will be standard for many years to come. The Westminster Press is to be congratulated for its consistently high standard of selection in the production of its "Aids to the Study of the Scriptures." The American religious press, apart from Westminster, John Knox and Abingdon, has a far from enviable record of publications on the Bible —a deplorable situation indeed.

The Muqaddimah: An Introduction to History. By Ibn Kahldûn. Translated from the Arabic by Franz Rosenthal. New York: Bollingen Series XLIII: Pantheon Books, 1958. Three Volumes. $18.50.

This magnificent work affords welcome insight into the best of Muslim thinking in the Middle Ages. The life of Ibn Kahldûn falls into the period of the fourteenth and early fifteenth centuries (A. D. 1332-1406). He was born in Tunis, and was the descendant of a Hadramawt clan from South Arabia. His travels and official positions took him all over the Arabian world where he took great pains to learn all he could about the traditions and life and thought of his people.

The Muqaddimah was composed in 1377. It is a logically organized work which pursues its subject quite rigorously from beginning to end. It begins with observations on the physical environment of man and the influences of that environment upon him. This is followed by a discussion of men's special organization, the character of leadership in that organization, the interrelationships of primitive societies of man as well as their relationships to the higher, city societies. The control of the state, the highest order of human social organization, especially the Caliphate is then outlined in detail. Dynastic changes come in next for consideration. Urban society, the most developed order of human organization and civilization also receive attention. Finally, there is the lengthy treatment of commerce, the crafts and sciences "as conditions and consequences of urban life . . . indispensable for the understanding of history." Whatever may be our views and the judgments of history on Ibn Kahldûn's work, it does offer us, at first hand, something of the best Arab thought on the subject. Many of his sources may be inaccurate or sloppily put together, but he frequently enunciates insights that are still valid.

For example, "Blind acceptance of tradition is a shortcoming . . ." (Vol. I, p. 395). "Many people are famous and renowned, yet do not deserve it" (Vol. II, p. 88). "It should be known that at the beginning of the dynasty, taxation yields a large revenue from small assessments. At the end of the dynasty, taxation yields small revenue from large assessments" (Vol. II, p. 89). "Towns are dwelling places that nations use when they have reached the desired goal of luxury and the things that go with it" (Vol. II, p. 243). "When the strength of a man and then his character and religion are corrupted, his humanity is corrupted, and he becomes, in effect, transformed (into an animal)" (Vol. II, p. 297). "Man is the child of customs, not the child of his ancestors" (Vol. II, p. 318). ". . . a person who seeks and desires rank must be obsequious, and use flattery, as powerful men and rulers require" (Vol. II, p. 331).

Those are but a few of the thousands of observations made by Ibn Khaldûn in his great *Introduction to History* which A. J. Toynbee has acclaimed as "undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place." His treatment of the science of language study and the principles and usages of poetry is still basic. The excellent translation and extensive introduction by Professor Rosenthal makes the work a delight to read and relatively easy to understand.

Mohammed: The Man and His Faith. By Tor Andrae. New York: Harper's, 1960. 195 pages. $1.25.

In view of the impact Islam is making on the world today, especially in Africa, it is well to learn all we can about it. This little book on the founder of Islam first appeared in Germany twenty-eight years ago, and was translated from the German by Theophil Menzel in 1935. The present edition belongs to the famous Harpers Torchbooks / The Cloister Library series.

The book is composed of seven chapters and an introduction. One of the striking observations of the author is that "the prophetic personality is the original source of the new religious creation. . . . The religion of the Prophet, both in its form of expression and in its spirit, is related, even more closely than has hitherto been assumed, to the dominant piety of the Syrian churches" (p. 11). The introduction is followed by a short chapter on the "Arabia at the Time of Mohammed" detailing the influences—pagan, Jewish, Christian—that played upon the scene at the time of the Prophet's birth and youth. As might be expected, Mohammed's birth and youth were attended by various signs always interpreted more or less favorably for him. The religious message of the Prophet is fraught with eschatological judgment—the day of judgment—which is as certain in its coming as anything can be, though he does not presume to say when. His portraits of hell are, however, not so ruthless and fearsome as those of some of the Christians and Buddhists. "Worldly mindedness and secularity" too are condemned as by pietistic Christians and, while earthly life is viewed as trivial compared with the future eternal life, it is not regarded as intrinsically evil. For Mohammed Allah is sovereign, though not absolutely changeless; while man or any other power cannot change Him, He can change Himself, even His decisions. This conception led to the Prophet's peculiar understanding of the written word which was "not a dead letter, but the eloquent living expression of a personal will." While the Qoran is "unfathomable and incalculable," Allah "cannot be held to a word He has once spoken." For Mohammed "religion is primarily a voluntary surrender in trust and faith. To designate this voluntary self-surrender of a believer to the Divine will Mohammed coined the term Islam" (p. 67). The religious conduct of man pleasing to Allah consists primarily of gratitude. But the moral motive is also based on fear. "Trembling in awe before the King of the judgment day arouses a feeling of the tremendous seriousness of life, and of the responsibility and sublimity involved in being man" (p. 73).

Other chapters deal with Mohammed's teaching on revelation, his conflict with the Quraish around Mecca, his rule in Medina and finally an assessment of his personality. All in all, here is an excellent introduction to the great personality of the Prophet, his religion and his impact upon the Arabs which eventually led to their embrace of Islam.

A Second Book of Archaeology. By Margaret Wheeler. London: Cassell, 1959. 237 pages. 13/6.

As the title indicates, this is Lady Wheeler's second venture into the field of archaeological lore. It is one of the most romantic stories told in many a year, taken from more than a dozen treatises on various phases of the subject. In reality it is a kind of archaeological anthology. It begins with a chapter from Abbé Henri Breuil's, *Beyond the Bounds of History,* which deals with prehistoric man. Then comes J. Gunnar Andersson's fascinating story of the search for and discovery of the source of the famous dragon's bones in China, and Sir Aurel Stein's discovery of the hidden manuscripts at a Buddhist shrine at Tun Huang. Of great interest is Belzoni's description of various Egyptian mummies and Gaston Maspero's discovery of the cache of Pharaohs in a grave at Deir el-Bahari in which they had been placed in hiding during the XXII Egyptian dynasty. The significance of the Rosetta Stone is clearly illustrated by Wallis Budge. The story of the Elgin Marbles—sculptures from the temple of Athena (the Parthenon) at Athens—is reprinted from an article in the *Journal of Hellenic Studies* for 1916. To the reviewer, the most captivating chapter is that taken from the autobiography of Heinrich Schliemann, the excavator of Troy, Mycenae and Tiryns. It does not deal with the discovery of Troy or its excavation, but with the excavator's life, dreams and preparation for his famous expedition to the Homeric city. This chapter alone is worth the price of the book because of its account of the dream of a poor parson's son who dedicated himself to its achievement through hard work, privation, learning of languages and travel. (See further Robert Payne, *The Gold of Troy.* London: Robert Hale Limited, 1959.)

Limitation of space prevents more than brief mention of George Bibby's story of the golden horns found near Gallehaus, Denmark; Count Bobrinskoy's description of the grave of a Scythian king; George Smith's original translation of the Babylonian flood story; Hjalmar Holand's account of the Kensington stone found in Minnesota; A. M. Tozzer's description of the Chichen Itza (the well of Sacrifice) in Mexico; Thor Heyerdahl's story of discoveries on Easter Island from his *Aku-Aku* published in 1958; Victor von Hagen's interesting account of the lost roads of the Incas and especially of the Bridge immortalized by Thornton Wilder in *The Bridge of San Luis Rey;* and, finally, the chapter on sea archaeology so vividly portrayed by Lionel Casson in *Archaeology* (1957) and here excerpted.

Here is an excellent collection of materials not generally available to the modern reader and whose content and scope illustrate both the interests, methods and results of archaeology.

NEW TESTAMENT

J. W. HEIKKINEN

The Christology of the New Testament. By Oscar Cullmann, translated by S. C. Guthrie and C. A. M. Hall. Philadelphia: Westminster Press, 1959. 342 pp. $6.50.

Oscar Cullmann, a giant figure in the contemporary world of New Testament scholarship, presents here a major master work. This book has been "in the making" a long time; those appreciative of and familiar with Cullmann's writings, beginning with *Christ and Time,* will hear accents and echoes of all of them, brought to a powerful synthesis in his interpretation of the person of Jesus Christ.

Space forbids an analysis. Debate at certain points requires more room than is available here in order to do justice to the total pattern of argumentation. The four main parts of the book are: I. The Christological Titles which refer to the earthly work of Jesus (prophet, suffering servant, high priest); II. The Christological titles which refer to the future work of Jesus (Messiah, Son of Man); III. The Christological titles which refer to the present work of Jesus (Jesus the Lord, Jesus the Saviour); IV. The Christological titles which refer to the pre-existence of Jesus (Jesus the Word, Jesus the Son of God, Jesus as "God."

We ask rather anxiously, "What is Cullmann's method, or his theory of a method?" His answer reads: "This book is an exegetical work. I have expressed my conception of the exegetical method in various places. Dispensing with all profound methodological observations (and thus proving myself quite 'out of date'), I emphasize here only that I know no other 'method' than the proven philological-historical one. I know of no other 'attitude' toward the text than obedient willingness to listen to it even when what I hear is sometimes completely foreign, contrary to mine own favourite ideas. . . . the willingness at least to take the trouble to understand and present it, regardless of my own philosophical and theological 'opinions.' "

Basic to Cullmann's reading of the New Testament is his thesis that the New Testament hardly ever speaks of the person of Christ without at the same time speaking of His work. The Gospel of John does not make the Logos something which stands by itself, it relates it immediately to the statement that through the Logos all things were made. The New Testament does not raise the question, "What is the nature of Christ?" but first and foremost "What is his function?"

Cullmann observes that as a result of fighting the heretics the Church fathers subordinated the interpretation of Christ to the question of "natures" of Christ. There exists a real difference between the way in which the apostolic community and the later Church understood the Christological problem.

Another point of great interest to us is Cullmann's conception that the New Testament gives us no clues on how we are to think of God beyond history. "It intends rather to report the great event of God's revelation in Christ. The reticent allusions to something beyond revelation are made on the periphery of the New Testament witness and serve to solely point to the simultaneous distinction and unity of the Father and the Son, and thus remind us that all Christology is *Heilsgeschichte*, "holy" and "redemptive history" (p. 327).

From Plato to Nietzsche. By E. L. Allen. Association Press. New York, 1959. 254 pp. $3.75.

This book is a bird's-eye view of the grand panorama of western philosophical thought from Plato to Nietzsche. It is devoted to the effort to project as sharply and as simply as the English language allows the basic ideas that have shaped our lives. As for the quality of writing, one must admit that it is very good. Whether the presentation of thinkers and their ideas is equally good is another matter,—it all depends on what the reader happens to know about this subject and where his primary concerns lie.

Surely this book is a useful one for the beginner, or at least, for a sizable number of beginners in plotting the course of our intellectual history. Also the person who wishes to have a rapid, not too taxing a refresher, will find stimulus and clarification. Those who wish to think hard, which is to say, rethink what they already know, will finish the book speedily. Capsule containers for thinkers and theologians simply cannot be made to fit.

The ten parts which comprise the work present two figures from each of the major period of European thought as conceived by Professor Allen. These are: Plato, Aristotle, Augustine, Aquinas, Luther, Descartes, Kant, Rousseau, Marx, Nietzsche.

Biblical interpreters are also tied to various philosophic schools of thought, not openly, but in a hidden way, which makes it extremely difficult to show the boundary line between the essentially Biblical point of view and the philosophic dispositions which mark general attitudes toward Biblical history. The question needs to be raised: In what way have these men become contributors toward the modern attitudes prevailing in respect to the Scriptures?

Historical Theology and Ethics

FREDERICK K. WENTZ

Chance and Providence. By William G. Pollard. Scribners, 1958. 190 pages.

The author is a well known Oak Ridge physicist who has in his maturity become an Episcopalian minister with considerable theological competence. This book describes how he has finally reconciled his two thought worlds. For him, in a word, where science finds chance, Christian faith may find providence. This work is to be recommended to pastors who seek a clear account of scientific theory for laymen together with a helpful discussion of where theology does and does not meet such theory.

Pollard maintains convincingly that *by and large* scientific knowledge is statistical i.e., like insurance predictions that can say that sixty people out of a thousand will die within the next decade but cannot at all tell *which ones* will in fact do so. Thus scientific laws are for the most part based upon probabilities which provide dependable information in dealing with vast aggregates. Nor is the seemingly chance factor in the world of science simply a limitation in human knowledge which time and research can expect to overcome. In the Heisenberg principle of indeterminacy and quantum mechanics chance is written into the theoretical physics which is the best explanation for the complex phenomenon of the physical world. Thus the processes of nature are open to endless alternatives —within a context of order and dependability, of course. Therefore our universe has had a particular history and theoretically could have had many other histories.

Christian faith, Pollard maintains, can find providence and the immediate hand of God in this history of the universe and in human events. Not that providence introduces another factor or force into the empirical phenomena of science. Science cannot go beyond chance; providence and the direct participation of God operate on an entirely different level and can be perceived only by faith. The author also discusses the role of accident, freedom, miracles, etc.

Pollard's volume says little that is revolutionary about scientific theory; nor is his the only possible reconciliation of the scientific world and theology. But it is valuable as a clear, understandable essay which successfully operates within and between two separated thought worlds. That is the way relevant theology must be written in our day.

A Theology of the Laity. By Hendrik Kraemer. Philadelphia: Westminster Press, 1958. 192 pages. $3.00.

Kraemer, famous missions authority and leader in the Lay Renaissance, here sets forth the seminal ideas which spark the significant and worldwide laymen's movement. Defining the church as mission and as the People of God, he points out the integral role which this implies for laymen in the church's life at the same time indicting most of church history and contemporary Christendom for relegating the laity to an inferior position both in theological exposition and in church practices. Here is a valuable little book presenting explosive ideas which could propel the Christian churches in new directions in coming decades.

Healing and Salvation. By Dorothee Hoch. London: SCM, 1958. 48 pages. 6 shillings.

One of the significant series of "Studies in Ministry and Worship," edited by G. W. H. Lampe, this little volume by a pastor in the Swiss Reformed Church, provides some valuable insights for a Christian perspective on "Spiritual Healing." The authoress describes sickness in the Old and New Testaments as one of the evils involved in falling away from God. Christ's main work was and is to deliver man from the dominion of darkness and Christ's healings are patchwork and preliminary visible signs of the overflowing mercy and inexhaustible power of God. As the early church settled into this world and no longer felt called out, these signs faded. The Reformers believed that the Lord's Supper was the continuation of Christ's healing. As the church gets nearer to Christ, it finds bodily healing without directly seeking it. Pastor Hoch has careful criticism for many types of faith healing in our day and even for medical doctors who patch people up with miracle drugs when much deeper therapy is needed. These are some of the highlighted points in a thoughtful, balanced Christian approach to the relationship between healing and salvation.

Early Christian Doctrines. By J. N. D. Kelly. Harper, 1958. 500 pages. $5.75.

Out of Oxford comes a boon for the English-speaking, beginning student of ancient Christian thought (until A. D. 451). Here is a balanced summary, clearly written and carefully developed. The coverage of doctrines is traditional but broad with separate chapters on the sacraments and on eschatology. After initial chapters dealing with the authority of scripture and tradition the periodization is twofold, dividing at Nicaea. This volume replaces the outdated text of Bethune-Baker and in the ancient period is far preferable to Seeberg or Neve. There is still no standard one-volume history of Christian theology. Meanwhile, this work will be quite useful for seminary students and pastors.

Christian Education

DR. RALPH D. HEIM

Introduction to Group Dynamics. By Malcolm and Hulda Knowles. New York: The Association Press, 1959. 95 pages. $2.50.

Yes, that is a lot of money for so few pages. Even so, it will be the "textbook" for a forthcoming course. Reason: it is a carefully wrought survey of the field. Perhaps one can think of it as a comprehensive syllabus. The student who will go to a library for the bibliographical references could give himself an excellent course in the subject insofar as this can be done without training sessions.

At least this once it is possible to quote a dust jacket as the best description of a book: "*Introduction to Group Dynamics* in the clearest possible way explains:

"Why social and psychological scientists began to study group behavior.

"The different theoretical approaches that emerged.

"The main ideas about why people behave as they do in groups.
"How these findings are being applied to membership and leadership training.
"The improvement of group techniques.
"Their relationship to social change.
"What basic literature in this field the reader may most profitably turn to next."

Thirty Years With the Silent Billion. By Frank C. Laubach (with an introduction by Lowell Thomas). New York: Revell, 1960. 383 pp. $3.95.

How may one describe such a book without using terms that seem as trite as "thrilling" and "challenging"? Dr. Laubach's former *Each One Teach One* has been included in early chapters with certain revisions. Then the book carries forward the Laubach story with conclusions which should stimulate in even the most apathetic a desire to be active in the literacy program of the world.

One feels that there are not many parts of the planet which Dr. Laubach has not visited and influenced. He was himself a missionary and his purposes are still evangelistic. Nevertheless, in his earliest contacts with the Moros of the Philippines he began to sense the deep need of people for a capacity to read. He, as no other man ever before, has done something about it.

Quoting Lowell Thomas' introduction: "People! the underprivileged, the sullen, the seven hundred million illiterates who are ill-fed and ill partly because they are illiterate—the milions who can neither read nor write—these are the people to whom he has devoted more than thirty years. One should add that it has clearly been a devotion of sincere love which has evoked such a response of love as few people have ever been able to elicit."

It is fascinating as a chronicle; it is delightful as a travel book. It stirs the reader as an expression of simple Christianity. It shocks the complacency of an American churchman and challenges him to be responsible as a world citizen at one of the world's most critical points.

Again, how can one close except to use such a stilted expression as "everyone should read it."

How to Read the Bible. By Julian Price Love. New York: The Macmillan Co., 1959. 187 pp. $3.95.

We have here the revised edition of a book originally published a good many years ago. The fact that the publisher is getting out a revision indicates that it had considerable vogue.

We should probably quote the author's preface: "The first six chapters illustrate a number of ways of becoming acquainted with the Bible. They should be followed consecutively. Chapters seven and eight are elaborations of what seem to be the best reading units for each book of the Bible. These do not make good consecutive reading but are intended rather for reference. They are, however, the meat of the book, as they carry out its chief insistence, that the Bible ought to be read by units of thought. The last four chapters deal with available helps toward reading and understanding the Bible and are more truly separate chapters than the first six."

It will be seen on examining the table of contents that the author is making a great deal of reading the Bible, as he says, "by units of thought." As examples of what this means he refers us in Genesis to "units of outstanding characters"; in Psalms to "units of religious feeling"; also First Corinthians provides "units of church problems."

Chapter Nine, and a few others, depart somewhat from the pattern that is being stressed. We particularly like its approach under the heading *The Bible and Life Experiences.* Readers may read about great experiences with God, notable relationships between people, Christian experience and the calendar such as family anniversaries and vacation times. Chapter Ten on *Reading the Bible With Children* impresses this reviewer as being unrealistic to some degree. The author has not quite mastered his child psychology and Christian education. Nevertheless here, as throughout the book, there is much better guidance material than one finds in most such manuals.

The Church Plans for Kindergarten Children. By Kathrene McLandress Tobey. Philadelphia: Abingdon, 1959. 192 pp. $2.75.

It is widely recognized that Presbyterians have been stepping out with educational programs and materials that are strong in many ways. This is a worthy leadership education text not only for the denomination but also for international leadership curriculum use on an interdenominational basis. It can be serviceable to us in those ways, also for personal possession by leaders and as a reference volume in the church school library.

A first chapter reviews the general characteristics of the four-and-five year old child's physical, mental, emotional and social growth. A second chapter, entitled *How Children Grow and Learn,* provides a brief, relevant treatment on the laws of learning with related principles.

The next three chapters are particularly interesting discussions of *Ways of Christian Nurture.* Here we go into such activities as play, worship, use of the Bible, music, creative enterprises, and even resting as fruitful possibilities, when wisely managed, for promoting the Christian growth of these young children.

The seventh chapter on *A Sunday Session* takes the reader through a full hour in a Sunday Church School kindergarten. This provides a sort of checklist against which any leader who reads it can evaluate her own planning and procedure. If one may use the word "intriguing," Chapter Ten on *The Adults Children Need* can be described best in that manner.

The Gospel and Christian Education. By D. Campbell Wyckoff. Philadelphia: The Westminster Press, 1959. 191 pp. $3.75.

Dr. Wyckoff's volume is sub-titled "a theory of Christian education for our time." It says this one thing, with appropriate elaboration: the "guiding principle" of Christian education should be (page 92) "the gospel of God's redeeming activity in Jesus Christ."

Four questions come to mind immediately:

1. What is the author's view of Christian education?
2. What is meant by guiding principle?
3. How is the term gospel being used?
4. Is "the gospel" indeed to be the guiding principle for Christian education?

Christian education can be viewed objectively as the work of the educator in behalf of the educatee. Is Dr. Wyckoff writing from that standpoint and so enunciating the basic determiner of the educator's task? Yet education is primarily something subjective, namely, the growth process of people. Does the author mean that the gospel is the fundamental rule for guiding the learner as to his inward development? To this reviewer he appears to be dealing primarily, if not exclusively, with an essential norm for guiding the Church School regarding its theory and program.

No one would be so blasphemous as even to seem to speak against the gospel. Yet inquiry leads anyone quickly to conclude that there is lack of clarity amongst us about the meaning of the term. Dr. Wyckoff defines it (page 180) as "the good news that God was in Christ reconciling the world to himself." Elsewhere (page 101) he uses such synonyms as "glad tidings," "the message proclaimed by Jesus," "the story of God's redeeming activity through the life, death and resurrection of Jesus, proclaimed by the apostles and recorded by the evangelists." Does the author propose that Christian education be guided by news items concerning events of some two thousand years ago? If so, one regrettably envisions a primarily proclamatory ministry of education that stresses instruction, indoctrination, transmission and verbalization. To say the least, there needs to be such clarity of meaning as leaves no one in doubt.

Finally, would it be better to build our theory and program, whether we are learner or leader, in terms of *total* experience concerning: (a) the triune God—Father, Son and Holy Spirit; (b) man; (c) the relationships of God and man, also man and himself with others and the external world?

Doubtless all would want to have our relationship to Jesus Christ, with all its implications and involvements, central to the educational enterprise. This may be what Dr. Wyckoff means. Yet "gospel" confuses some of us as a way of expounding this. Some of our minds keep using the word for "good news," precious good news but just that. Then in education we think about the total activity of God and man concerning which we have the news within which, doubtless, the redemptive factor is a sine qua non.

This approach, among other things, lets education focus on the present activity of God, not on an act which, even if erroneously, some of us seem to see described sometimes in terms of the past. Moreover and principally, education can hereby hold the "whole counsel" of God in view. Ours is one God in three persons. He is engaging in three activities: creation and sanctification as well as redemption. We dare not fail to transcend the error so well described by Dr. H. Richard Niebuhr in The Christian Century of March 2, 1960 (page 250): "While I am speaking of my protests I must include my rejection of the tendency in much of post-liberal theology to equate theology with Christology and to base on a few passages of the New Testament a new unitarianism of the second person of the trinity."

Doubtless this review has evaluated its book by asking for a "theory of Christian education for our time" that will be precise and complete and balanced. If, though, something less complex is essential and if our educational focus ought to be on one work of God, may we start the ball of debate rolling by asking the question, How about sanctification as our guiding principle?

Our learners, nearly all of them, are "in Christ"; at least they are baptized Christians. Is it too much to say that they are the sinning redeemed for whom the primary concern can well be that they be nurtured in their new life in Christ? To be sure they are to conserve their recognition of Christ as Savior and their commitment to Him as Lord. Chiefly, though, they are to grow in showing forth the fruits of the Spirit. They do need to be what we shall unhappily call skilled in the technique of the sequence: sin-guilt-repentance-forgiveness by the continuing grace of God which manifested itself in Jesus Christ. Yet it is their restoration after repentance and their moving forward after their return to God —simply, their sanctification—which may rightly claim, perhaps, the central place of interest.

Possibly we would be served well by acknowledging that education is most dependent on the work of the Holy Spirit, classically described by Martin Luther in his meaning of the Third Article of The Apostles' Creed:

> I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church he daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ.

So much for a possibility. If it be unacceptable, may we propose still another guiding principle: *as we plan for Christian education and engage in it we shall act in the light and under the power of all we are given to experience about man's response to God's eternal activity as Father, Son and Holy Spirit*. Our determiner then is not the good news itself (perhaps narrowly conceived) but the reality about which it is the good news (broadly conceived). It is the creating, redeeming, sanctifying grace of our God available through faith for growth in faith-living.

In Memoriam

Early on Friday morning, March 3, the seminary community was stunned by news of the sudden passing of Dr. Reginald W. Deitz, Professor of Christian History. A day earlier he had flown to New York City where he was attending to business in connection with his service for the Board of Higher Education. He had gone to a theater after the day's work and there was seen collapsed in his seat. The funeral service was held in the Church of the Abiding Presence and his body was laid to rest in the Evergreen Cemetery here. He is survived by his wife and two sons who will continue to make their home in Gettysburg. Preparations are being made for an appreciation of Dr. Deitz's life and work to appear in a subsequent issue of this BULLETIN. *As it was said, almost within hearing of his burial place, "It is . . . for us to be here dedicated to the great task remaining before us. . . ."*

The Rev. Oscar Woods, born in Reed Township, Pa., October 15, 1872, died at Zelienople, Pa., October 28, 1959.

The Rev. Martin L. Enders, born at Richmond, Ind., February 11, 1878, died at Baltimore, Md., December 26, 1959.

The Rev. John B. Rupley, born at Catawissa, Pa., July 21, 1891, died at Dalton, Neb., January 13, 1960.

The Rev. Hixon T. Bowersox, born at Uniontown, Md., May 18, 1889, died at Belleville, Kan., January 16, 1960.

The Rev. Reginald W. Deitz, born at Middleburg, N. Y., in 1914, died in New York City, March 3, 1960.

NE HUNDRED THIRTY-FOURTH YEAR • 1960-61

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA

The Reverend Reginald W. Deitz, Ph.D.
1914-1960
Maryland Synod Professor of Christian History
1956-1960

BULLETIN

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REGINALD W. DEITZ

1914-1960

By President Harry F. Baughman

The Reverend Reginald W. Deitz was born in Middleburg, N. Y., October 24, 1914, the son of the Reverend Raymond C. and Carrie E. (Whitteker) Deitz. He graduated from the Johnstown, N. Y., High School and entered Hartwick College in 1931, receiving there the A.B. Degree in 1935. His theological training was begun at Hartwick Seminary which he attended for one year. Transferring to Gettysburg Seminary for his last two years, he received from this institution in 1938 the B.D. Degree.

After graduation from the Seminary and ordination by the New York Synod, Reverend Deitz was called to be assistant pastor of Luther Place Memorial Church, Washington, D. C. In the autumn of this year he was invited to be the Cronhardt Teaching Fellow at his alma mater where he continued as both student and teacher for two years, receiving the S.T.M. Degree in 1940.

On December 26, 1938, the marriage of Reginald Deitz and Margaret H. Pfeifer of Hollis, Long Island, took place. Two sons, Paul and Robert, were born to this union.

After the completion of the term of the Cronhardt Teaching Fellowship, Reverend Deitz was called to be the pastor of Christ Lutheran Church, Suffern, N. Y. It was during his pastorate here that the Parish and Church School Board, recognizing his special gifts, called him in 1942 to its editorial staff where his chief assignment was the editing of "The Parish School" magazine and "The Christian Youth Hymnal." This post claimed his talents and energies until 1948, when he was called to his second pastorate, St. John's Lutheran Church, Columbia, Pa.

When the Seminary in 1951 called a new president, the Board of Directors provided for additional staff assistance, both for the administration and the classroom. Pastor Deitz had been coming to the Seminary several days each week to assist Dr. Wentz in the Church History Department. In addition, he was serving as part-time Director of Camp Nawakwa. It was natural that the Seminary should appreciate his special qualifications for the new post to be filled. He was called, and left the pastorate to begin his new duties in 1951 with the new president elect of the Seminary. His program was arranged so that he could continue his work with Camp Nawakwa in the summer and pursue postgraduate studies at the University of Pennsylvania during the academic year. His exuberant energy carried him through his teaching and administrative duties as well as his scholarly studies with marked success.

In 1958 he received his Ph.D. from the University of Pennsylvania. His doctoral dissertation was on "Eastern Lutheranism In American Christianity and American Society." Previous to this he had been called in 1956 to succeed his teacher, Dr. Abdel Ross Wentz, as Maryland Synod Professor of Christian History and William Glatfelter Professor of Church History, designated head of the department.

In the field of publication, Dr. Deitz's talents were just beginning to express themselves when his untimely end came. His "Luther and the Reformation" was published in 1953 in the Week Day Church School Series of the Board of Parish Education. He prepared for publication "The Light for Today" and "Lenten Meditations." A manuscript, also for the Board of Parish Education, on Interpreting the Bible was submitted in early draft a short while before his death. This manuscript is scheduled for publication in the fall of 1960.

As a churchman, his contributions were significant and promising. He served as an important member of the Board of Publication and an active contributor to the studies of the United Lutheran Church's Commission on the Sacrament of the Altar and Its Implications. His flair for clear and forceful expression caused him to be solicited for contributions to various publications. His fertile mind and unbounded energy attracted the attention of the Church and brought him invitations to posts of leadership and responsibility. At the time when his final call came, he had finished his course and faculty responsibilities for the Winter Quarter and had gone to New York for a conference with the staff of the Board of Higher Education to plan for In Service Institutes, which he had consented to direct in the coming summer. God's messenger summoned him out of the midst of eager plans and dedicated activity to join the company of those who have finished their course and do now rest from their labors.

REGINALD DEITZ AS STAFF MEMBER

By Dr. Abdel Ross Wentz

It was in September 1938 that Reginald Deitz began his first assignment as an instructor in the Seminary. He had graduated only four months before, and had spent the interim as assistant pastor at Luther Place Memorial Church in Washington, D. C., with Dr. Rasmussen as his chief.

During his student days at the Seminary his diligence and capabilities had so commended him to his teachers that they now invited him to occupy as the first incumbent the Teaching Fellowship on the Cronhardt Foundation. He accepted the invitation and for two years dwelt among us and developed his talent for teaching and his taste for research.

His particular assignment during this period of Seminary teaching was in the department of Church History. He had shown special interest in that area during his student days, and now the head of the department was in special need of assistance because of his many involvements in the modern ecumenical movements. The young instructor received a difficult assignment. He was asked to teach the Survey Course to first-year students, a course in which teacher and students are expected to get a general view of the entire compass of Christian history, all in eleven weeks. With characteristic energy and enthusiasm he tackled this task, setting high standards of achievement both for himself and for his students. His standards were high, not only for quality but also for quantity of work. The head of the department was delighted with his assistant instructor and with his high promise as a future teacher in the Church.

After two years of this service Reginald reached the established limit of tenure of the Cronhardt Fellowship, and those who were interested in his future career agreed with him that he should now get some experience as a regular preacher and responsible pastor of a congregation. His work in this field and later as a secretary of the Church's Board of Parish Education is set forth elsewhere in this memorial issue of the BULLETIN. Then, after the lapse of eleven years, he returned to the Seminary, this time as a seasoned pastor and preacher and writer, and with accumulated experience as a teacher and administrator.

He rejoined the staff of the Seminary in the autumn of 1951. There was a vacancy in the position of assistant to the President and Professor of Church History. At the same time Camp Nawakwa was without a Director. Deitz's qualities of character and talent, his experience with young people, and his earlier term of service at the Seminary, all clearly fitted him to fill either of these vacancies. On the initiative of the President of the Seminary he was called to fill both of them. He accepted the calls and with his growing family took up residence at the Seminary. The Seminary made it possible for him to arrange his schedule of teaching so that he could take postgraduate courses at the University of Pennsylvania and secure his doctorate in history.

During this second period of Dr. Deitz's work as a member of the Seminary staff his teaching assignments were much the same as they had been during his first period. But, in addition to his teaching of classes, he was now asked to accept primary responsibility for admissions and records. Moreover, he was asked to assist the President in the administration of the institution. A large program of building was in progress, and the President, in addition to his teaching and his activities in the Lutheran Church at large and in the ecumenical movements, was rather heavily burdened with overseeing the building operations and securing the funds to pay for them. The young assistant professor was able to fill the need very well. He set no limits to his willingness to help, but cheerfully accepted small and large assignments in the routine administrative work on the campus and in the Seminary office. He knew how to work with his own hands and how to secure cooperation from other workmen in various crafts and fields. He always fulfilled not only the letter of the assignment but also its spirit. He showed a high degree of resourcefulness in situations calling for prompt decisions in practical matters. In every assignment he manifested a cordial spirit of cooperation with the President and a high sense of responsibility to the Seminary.

For nearly a decade Dr. Deitz stacked up a fine record of helpfulness to the department of Church History and to the administration of the Seminary. His resourcefulness, his dynamic personality, his enthusiasm for his work, and his diligence and faithfulness in every undertaking combined to make him an outstanding servant of the Seminary and the Church. He and Mrs. Deitz were quickly recognized by the community of Gettysburg and helped to project the spirit of the Seminary into many a noble community enterprise. He was uniformly courteous and considerate and easily made friends both for himself and for the Seminary. His outgiving personality, his sense of humor, his hearty laugh, his readiness to help in any good cause, and his genuine Christian devotion and piety, all these gained him ready access to the most varied circles.

In the Seminary Faculty Dr. Deitz's constant aim was to secure higher standards for admission and for graduation. This was reflected also in his teaching, where he was known for his challenging assignments and his high requirements. He regarded this as a compliment to the seriousness and capacity of his students. But others will write in this issue of the BULLETIN about his teaching. Here we remark only that he worked out for himself a comprehensive grasp of the problems in theological education and the training of Lutheran ministers. This was recognized in the high executive offices of the Church, and it can now be revealed that during the last year of his life Dr. Deitz was proffered positions of high opportunity in the Church's program of higher education, specifically theological education. These proffers were thoughtfully and prayerfully considered and then declined. But, while retaining his professorship at the Seminary, he had been induced to prepare a schedule for in-service training of pastors under the auspices of the Church's Board of Higher Education, and he was deeply engaged in this work and had gone to New York for a conference on it when the end came so very suddenly.

To the human eye he seemed to be at the height of his career, as teacher, as writer, as Churchman, and as father. Only four years had passed since the accumulation of time had called for my retirement from the Faculty. I had found great satisfaction then in handing over the Seminary department of Church History into his capable hands. I was delighted with his inaugural address as my successor, and I confidently expected to see him rise to even greater heights in his service to the Seminary and to our Church. It has been a great personal disappointment to me that his incumbency of the professorship was so very short, only one-tenth of that of his predecessor. Moreover, his abrupt and unseasonable departure was a profound personal loss to me. Only a few times in my nearly four-score years of life has the Grim Reaper entered the circle of my relatives or intimate friends to force upon me such a heavy sense of loss, both to myself personally and to our Seminary and to our Church. We cherish the memory of his many friendly services and Christian achievements, and we thank God for granting him the years and opportunities for service that he had. We do not understand his call to higher service, but we do know that "God wills it."

A TRIBUTE FROM A FORMER STUDENT

By The Rev. Frank H. Seilhamer

More than one sage has observed that the earth is a stage where every man must play a part and pass on. To play his part well is one of the most important challenges every one of us faces. The roles, being as varied as human abilities, can hardly be ranked one above another in importance. What can be esteemed are the contributions a man makes in the vocation into which his God-given capacities lead him.

Dr. Reginald Deitz was an exceptionally well endowed individual. His talents led him into a variety of fields of service from an editorship of church publications to the parish pastorate. In each he was a success. But the way I came to know him best was as a brilliant young seminary professor. That he succeeded here, too, is a fact acknowledged by the students and colleagues whose lives he touched.

Like all wise and dedicated men Dr. Deitz knew the purpose that lay at the center of his vocation. He was in the classroom to help outfit men for service as parish pastors. More than once he reminded my classmates and me that our calling was not to be "professional religionists." We were being prepared to take positions for Christ on the *front line* of warfare between heaven and hell. He sought to inculcate in each of us the qualities to serve Christ well in that capacity. His emphases and methods of teaching, as well as his personal qualities, all helped to contribute to that end.

As such Dr. Deitz was a teacher who was exacting. Shoddy and haphazard work and thought found little appreciation with him. He was fully aware that lackadaisical classroom traits perpetuate themselves in the parish years, so he constantly urged his pupils toward greater self-discipline and self-improvement. He stressed independent study and solid research in the quest for truth. He encouraged his students, once started, to pursue a problem to its conclusion. Breadth of knowledge and appreciation for the ideas and opinions of others were twins he continually fostered, for in these, as in the other qualities, he knew lay some of the prerequisites for a competent clergyman.

Moreover he was a most understanding and sympathetic Christian. As with any good pastor-teacher his time and abilities were at the disposal of any individual. Deeply interested in the progress of his charges, he was a good listener and an able counselor. To him every person was a unique creation, to be appreciated and dealt with as such. The intimate concern that he had for the seminarian continued after the B.D. was granted. He remained our friend. More than one of my classmates had his former professor assist him at a time of personal or professional need. Indeed, one of the most comforting notes that reached me at a time of personal tragedy came from his hand after I had left the campus.

To have known this young disciple of Jesus was a privilege and an inspiration. Though his career as an educator was relatively brief, his impact was great upon those with whom he came into contact. His dedication to his Christ, his vigorous and disciplined mind and life, his upward pull on men to grow spiritually as well as intellectually, will have a longer tenure. The saints we serve, as well as we, will be richer for his having lived.

PASTORAL SERVICE

The Rev. H. James Meyers

A man's stature grows with the fading of the years! Through the process of time, character and personality assume the nimbus of refinement which reflects the true person. However, the brilliance of a man's person and service can never be confined to a period in time, for its effect reaches into the spiritual span of life in its most sacred form.

To this writer, Dr. Deitz was a beloved instructor and friend. Undoubtedly his stature in instruction grew with each succeeding year he served as Professor at the Seminary and his influence over countless young men who have accepted the high calling of God to full service in the Church cannot be minimized. It is also true that the passing of the years will neither erase nor diminish the effective ministry Dr. Deitz performed as Pastor in the Church.

In November of 1948 the Reverend Reginald Deitz was extended a call to serve St. John's Evangelical Lutheran Church of Columbia, Pa., as Pastor. He accepted the call and, after completing his task for the Publication House, moved into St. John's parsonage in January of 1949.

Life in the parsonage was not a new experience for Pastor Deitz and his family. Having been reared in such surroundings as these he quickly made his home a place of welcome for the congregation. Before the first year had closed Pastor Deitz organized what he called "Parsonage Musicales." In his little news-letter called *A Note from St. John's*, he wrote: "Members of the congregation who like to listen to fine music of the classical variety are invited to the first Sunday evening musicale . . . an informal get-together to listen to recordings of a symphony or two. This time it will probably be Beethoven." For New Year's Day the news-letter carried this little poem:

"New Year's Day from two till four,
We'll be looking for you at the door;
Just ring the bell and come right in,
Our house is open for friends and kin."

The Deitz children, Paul and Bob, were also caught up in the hectic life of a parsonage family. In the February 1950 copy of the news-letter Pastor Deitz related a breakfast incident he had with his younger son. "In the course of the conversation the youngster said, 'Daddy, how come you don't like to play?' 'Oh, I do!' I said, 'I have so much work to do there just doesn't seem to be an opportunity for play' 'Yeah,' he agreed, 'the congregation ought to get another man to do that work.' So I replied, 'That's what the congregation pays me to do. That's my work and that's what I'm here for.' To which he replied, 'OH!' "

At the close of the ministry of this beloved Pastor the Vice President of the Church Council, in his letter to the congregation inviting them to participate in a final service with the Pastor and his family, wrote: "We have learned to know them through their service to us as Pastor and Wife—and as our friends. Few of us could venture by the parsonage without a glance for a bike or a wagon—propelled by Paul or Bobby. The spiritual guidance and the personal graciousness of all the parsonage family will remain as happy memories."

Evidence is plentiful that these happy memories have not been erased. The congregation still speaks of Pastor Deitz in the same tonal reverence they use when mentioning the name of the Pastor under whose second ministry at St. John's the new building was erected. They remember him for his devotion to service, his deep humility, energetic spirit, and spiritual guidance. Time never erases such memories.

Pastor Deitz was meticulous in his keeping of records and the programing of his work. He continually flooded the homes of his congregation with literature, personal writings of great interest and invitations to participate in the on-going program of the church. Congregational reports for the two and one-half brief years he served at St. John's give mute evidence of his constant striving to build this congregation into a beehive of activity for God. The 1949 records show (for a period of nine months) 731 calls, 169 meetings, 16 funerals, four weddings, 32 baptisms and 39 accessions. In 1950 there is a record of 376 meetings attended, 1,033 calls, 18 funerals, seven weddings, 30 baptisms, and 26 accessions. In this same year he taught a course at the Gettysburg Seminary, was Camp Director at Nawakwa, served on the Conference Boards of Lutheran Service for Older People and Parish Education, and conducted a community Lutheran Leadership Education School. In addition to these he organized a Branch Sunday School in the north end of town, originated the Parsonage Musicales, started a Couples' Club and began a Youth Canteen which attracted hundreds of young people from the church and community.

Despite this constant, energetic and spirited activity in the service of his Church the Pastor experienced those days in which it seemed that all of his efforts were for nought. The December 1950 news-letter portrays his feelings on such days. He writes: "Preachers are human—believe it or not! And this particular preacher, like everybody else, has his low days. For example: Last month we planned special programs in honor of J. S. Bach . . . weeks of planning and preparation . . . attendance less than 60 . . . one man said, 'Pastor, . . I wonder if they were worth all the effort.' That happened to be the day we asked fifty people to report on the results of invitations to the congregational supper . . . we received less than half the reports! That same day . . . I asked several groups of young people to help. . . . I was turned down flat and cold by almost all of them. As for pledges—the (free) dinner over—(only) six pledges were received. As I say, preachers are human, too. When you have five failures in five tries you begin to wonder. . . . Perhaps our failures are as necessary as our successes—to teach us humility and keep us alert to God's will."

Love of people, coupled with a deep empathy for them in moments of their greatest stress and deepest loss, endeared Pastor Deitz in the heart of this congregation forever. His greatest service was performed at the time of greatest difficulty or deepest problems. One elderly gentleman relates how, at the time of the death of his wife, he had declared to the Pastor that he had no intention of living a day longer. Pastor Deitz, taking his hand firmly and with deep understanding of this man's grief, declared: "God did not create you to die this day!" On another occasion a young mother suffered the sudden loss of her husband. Pastor Deitz was immediately called and, instead of dwelling on the tragic death of "Jim," challenged the mother to seek work immediately in order to provide support for her two young children. His empathy and understanding can be seen in the article entitled "Throne of God" which he submitted to THE LUTHERAN for publication April 4,

1950. "Since Jim worked for a public utility he often missed church on Sunday. Last week, however, the whole family was there together. After dinner Jim was helping his wife with the dishes when he became ill. An hour later he was dead. Wednesday was bleak and stormy when we buried him in a hillside grave.

"Today Jim's two children were in Sunday School as usual. When the Superintendent of the Junior Department called for a hymn suggestion, Lynn was among those who raised their hands. 'One seventy-four,' she said, when asked for her choice. So the children and their teachers sang,

'Around the throne of God in heaven
Thousands of children stand:
Children whose sins are all forgiven,
A holy, happy band,
Singing, Glory, glory,
Glory be to God on high.' "

Pastor Deitz gave the young widow the check the publication house had given him for the article.

Two and one-half brief years is a very short period of time in the pastorate in which a man may make his mark as true Pastor and under-Shepherd of the Church and endear himself in the hearts of his congregation. That Dr. Deitz accomplished this and much more can be witnessed in the on-going life of this church. What is the secret of such accomplishment? Perhaps it can be best seen in a prayer that Pastor Deitz wrote and left in the files of his church prior to accepting the position of Professor at the Seminary.

> "FOR A SUBMISSIVE WILL, Father in Heaven, whether it be Thy will to give or to withhold the thing that we ask, grant that our prayers may always draw our hearts nearer to Thee, for Jesus' sake. Amen."

SERVICE TO THE BOARD OF PARISH EDUCATION

By Dr. S. White Rhyne

The twentieth chapter of the Gospel according to St. John closes with these words:

> "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

The next and last chapter of St. John ends with further words about writing and the writer.

> "This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things which

> Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written."

Both of these brief passages are a strong and persuasive testimony to a ministry of writing.

Not everyone has the gift of writing, but Reginald W. Deitz was blest with this gift and developed it through the years beyond a gift to an art.

As a young pastor from a parish near Suffern, N. Y., he was called to the Board of Parish Education as a writer. Even before receiving his call to the new, full-time position, he had done some writing for the Board, and in his very first venture for the Board, the gift of writing was clearly revealed. Not satisfied simply to write, he studied those for whom he was to write and learned to put his message in words that were attuned to the abilities, interests, and needs of his readers. Little children read what he wrote for them with understanding; young people read his messages to youth with interest; and older people studied his lessons for them with deep satisfaction. His gift and his art became so mingled together that the one could not be distinguished from the other.

As a writer for the Board his first responsibilities were in connection with the Augsburg Uniform Series of Sunday School Lessons. Here he was called upon to interpret the Scriptures and he became a careful, clear, and lucid interpreter. At the same time his lessons were adapted to the level and interests of the learner. For the young people he acted as an Old Testament reporter making modern the news of ancient times through the format of a newspaper for youth.

For the older people he acted as a guide through the worship of the synagogue, the temple, and the church.

From a writer he was rapidly advanced to assistant editor, associate editor, and ultimately to an editorship.

In addition to his work in the Augsburg Uniform Series he edited courses for young people in what was then known as elective courses which have now been developed into the Faith and Action Series. He became editor of *The Parish School* magazine which has grown into *Resource,* a Christian education magazine for four Lutheran church bodies. And as a final major assignment he edited *The Christian Youth Hymnal* which is used in the young people's departments of thousands of Sunday schools.

Each of the publications for which he was responsible increased in popularity and usefulness under his leadership and guidance.

Pastor Deitz was not only a writer but a forceful speaker and a creative teacher. As a member of the staff of the Board he was called upon to travel throughout the church speaking at conventions, conferences, and institutes. He taught in leadership schools and camps in many of the synods of the church. There were always more calls for his service than he could accept or that the Board could place on his busy schedule.

Youth claimed a large part of his time and attention. He spoke at youth rallies, Luther League conventions and workshops, and at many camp sessions in the summer. Years after he had left the service of the Board, he became director of Camp Nawakwa, the leadership camp of the Board, where he helped to expand and develop the physical and functional programs of the camp.

The one-time, interested member of the staff of the Board continued his interest and devotion to parish education in his local church, his synod, the camping program, Gettysburg seminary, and especially in writing. Year after year he contributed another quarter of lessons or another book to the program of the Board.

The work of Reginald W. Deitz had a tremendous influence through the work of the Board of Parish Education, but far greater was the influence of his personality. He began and ended his work with the Board in a spirit of humility, cooperation, loyalty, industry, and devotion, and he carried all of these into his future work. In the staff and in the church he built good will for parish education as well as for the other causes of the church in which he was so deeply interested. He never lost his loyalty.

The very night when he passed away he was scheduled to be in a meeting in the office of the Board of Parish Education. Except for the heavy snow that day which kept others away, he would have been with a committee of the Board that fatal night.

Truly it can be said of him—he served with us unto the end. And he served well.

SERVICE TO YOUTH AT CAMP NAWAKWA

By The Rev. John S. Bishop

Pastor Reginald Deitz came to Camp Nawakwa as the new Director in the summer of 1950 and continued in this capacity for seven seasons. During that period the camp's enrollment doubled. This was partly the result of increasing interest in church camping but mostly as the result of increased facilities at Nawakwa. A new camp site for junior boys and girls was developed on "The Hill."

The new junior camp and its unique program was one of Pastor Deitz's most outstanding achievements at Nawakwa. The new camp site, developed at a total cost of $60,000.00, was ready for use during the 1954 season. In the interim nearly 7,000 junior campers have enjoyed the benefit of these new facilities. The program was a drastic departure from the structured program in vogue at Nawakwa for 25 years. It was a wholesome combination of the best features of small group and conventional camping. The result has been a well integrated program of decentralized camping which includes Bible study, nature lore, Christian living, and related activities for campers of junior age.

Pastor Deitz invited the most ardent proponents of the developmental approach to church camping to practice their theories in the new junior camp. Nawakwa provided the campers and the facilities. The guest leaders developed their own program with complete freedom of action. Pastor Deitz did not consent personally to every feature of this completely unstructured approach. However, he permitted Nawakwa to benefit richly from the experiment. He inculcated the most profitable aspects into the program at Nawakwa and discarded the least desirable features. Consequently, for seven years Camp Nawakwa has been promoting a moderate but very fruitful program of small group camping.

Contrary to the impression of casual observers, Pastor Deitz kept Nawakwa's traditional program quite flexible. Many innovations were made according to the changing needs of the campers. Of course his extraordinary personal scholastic ability and habits were reflected in the curricular standards of the camp. An educator by training and experience, he applied sound educational principles to the camp program. He never lost sight of the original purpose of Nawakwa, to discover leadership, to train it, and to link it to the church.

Pastor Deitz amazed all who worked with him on the camp staff by his tremendous capacity for work and his ability to communicate clearly and effectively his ideas and standards to other people. During the time when he was planning and developing the new camp site, he was also doing resident graduate work at the University of Pennsylvania and commuting to Gettysburg to fulfill many of his teaching responsibilities at the seminary, and meanwhile organizing the camp program for the coming season and recruiting its staff.

Today much of the strength and the appeal of Nawakwa to multitudes of campers is the result of seven years of Pastor Reginald Deitz's wise and fruitful administration.

PARISHIONER AND COUNCILMAN

By The Rev. Herman G. Stuempfle

Having known Reginald Deitz, not only in the relationship of friend with friend, but also for six years as pastor and parishioner, it is a privilege to write these words in testimony to his life among us in Christ Church, Gettysburg.

One would anticipate, I suppose, that clergymen make poor parishioners, just as physicians are said to be poor patients. Even if this were a justified generalization, Reginald Deitz belied it. His academic responsibilities, together with the many claims laid upon his talents by the wider church, never prevented him from investing himself generously in the life and work of the local household of faith. The church council, the Sunday School and an experiment in congregational social missions activity were among the areas of our life to which he contributed his special gifts of wisdom, imagination and buoyant enthusiasm.

It was characteristic of him to discover in everything to which he attended dimensions of possibility often hidden from less creative minds. Nothing remained dormant or dull, once he touched it. Programs had to justify themselves as increasingly effective instruments for the working out of God's purposes. Yet, his participation in a group was never marred by a disposition to coerce those whose vision fell short of his own. He could listen with attentive respect to those with whom he differed, and frequently in discussion filled the role of mediator.

It is important to say also that in the local congregation he was a layman in that deep sense in which we are all laymen—men who live by the grace of God. Faith in the sufficiency of that grace was the source of the sense of assurance which he brought to every task and relationship. But it was not a rigidly settled faith, untouched by struggles of the soul. Professional standing as a clergyman had not dimmed his sense of need for the ministration of Word and Sacraments. This quality in him made it possible for one to meet him on that level at which we are all one in our humanity and where we strengthen and are strengthened in our mutual ministry under Christ.

COMMUNITY CONTRIBUTION

By Dr. Harold A. Dunkelberger

The full impact of a life on a community can scarcely be measured until that life is suddenly removed. The vacuum thus created in place of the previous fullness of activity shocks us into awareness of how significant a contribution the individual was making. In the untimely death of Reginald Deitz, professor, churchman, and citizen, we of Gettysburg had this fact brought home to us emphatically. We are painfully aware that his death has diminished us all. Others, quite naturally, use their communities for their own personal advantage; he repeatedly gave indications of enriching our community by frequent and faithful service.

Some of us had come to know and respect Dr. Deitz as a scholar of merit. Although he was tough-minded in his determination to search out the truth and stand by it, he showed a remarkable openmindedness in his discussions with his academic colleagues of the seminary and the college. As apologist and defender of the faith in the modern idiom, he will find few peers. His willingness to make his points clear to those of other disciplines and his patience in trying to find the middle ground for fruitful discussion will not be soon forgot.

More had come to know and appreciate the Rev. Dr. Deitz as an active churchman. His clear exposition in the pulpit, his strong and affirmative voice, his deep convictions, all gave persuasive witness to his faith at the many community worship services in which he participated. And in Christ Lutheran congregation, of which he was a loyal and leading member, his service in securing a new pastor and in promoting a well planned building program will make those who come after rise up and call him blessed.

Probably most members of our community, however, had come to know and like Reginald Deitz as friendly neighbor and conscientious citizen. His optimism was contagious; his energy, astonishing. Although he was not afraid to say NO to activities and appeals which would have diluted his efficient service in essentials, he did give both of his time and his valuable counsel in PTA affairs, moral improvement efforts, and community betterment programs.

An ancient proverb has it that charity begins at home. If we regard the meaning of charity as used in I Corinthians 13, King James Version, it is clear that it implies unselfish, outgoing love reflecting that of Christ himself. The one whom Gettysburg will affectionately remember as our Dr. Deitz did allow this charity to begin at home, in his family and in his community. Despite a most demanding schedule taking him to many different places at any time of day or night, he gave freely of himself to his home town friends, neighbors, and colleagues. For all this we glorify God and are grateful.

LITERARY WORK

By Dr. Ralph D. Heim

Other biographers have mentioned Doctor Deitz's services and contributions in the world of publication. These represent no small proportion of his achievement. There would have been more. Some of us who knew of his plans for a lifetime of literary production not only miss him personally as we go about the campus. We also feel a deep sense of loss for the church that will not have the books it would have had.

It is possible to have a sample of his work in this memorial issue of the Bulletin. His thought was penetrating, his style lucid, his language vivid, his purpose devoted—as we shall see. He had written the United Lutheran Lenten devotional booklet for 1959. There were comments on the campus during that period about the freshness and fruitfulness of this daily reading. The Muhlenberg Press has readily granted permission to quote three pages: the first, another, and the last.

> Ash Wednesday, February 11 Read Mark 1:1-8
>
> The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.
>
> Lent begins with Ash Wednesday. Everybody these days knows that, what with the Mardi Gras and fastnacht parties and hot-cross buns and well-advertised Lenten menus. The observance of Lent began centuries ago in the desire of pious Christians properly to celebrate the tragic but holy events of Calvary—forty days recalling Jesus' own testing in the wilderness.
>
> Most people are incurably interested in beginnings. We examine with curiosity the commencement of a life, an institution, a practice, a nation, an idea. Children smile wryly at pictures of their infancy and whoop with joy at grandpa's tales about their own father's childhood. Sightseers gawk at patriotic shrines where the life of a nation began. Somehow the subsequent development seems clearer, "more real," more understandable in the light of its beginnings.
>
> The gospel began too. It did not just happen. This most astounding of all God's acts began at a particular time and place. In the fulness of time God sent his Son. He was the bearer of good news, the bringer of glad tidings. Years later, when Mark sat down to write the story, he put it thus simply: "the beginning of the gospel." Whatever the "gospel" means to you, however you interpret the Christian faith, the good news *begins* with Jesus Christ.
>
> And isn't that where all of us need to begin again this year at the commencement of Lent?
>
> Almighty and forgiving God, create in me a clean heart this day. Renew my faith and strengthen my devotion that

my days may begin, continue and end in the fellowship of Christ. Amen.

Thursday, March 5 Read Mark 8:31-38

The Son of man must suffer many things, . . . and be killed.—Mark 8:31.

When Peter called Jesus the Messiah he was not only saying the greatest thing he could think of; through his mind there flickered visions of imperial sway also. James and John put it bluntly when they asked to sit at his right hand and at his left. For Messiah's chosen disciples they saw exciting prospects of power and influence. Under the long frustration of Jewish political ambitions, Messiah had more and more been conceived as a divine messenger, marching at the head of legions of angels, with flaming sword and power.

Then the blow fell. Abruptly Jesus began to speak about suffering and a cross, the hostility of the nation's leaders, and a cruel death. There was an old but ignored tradition about the Messiah as a suffering servant, "despised and rejected of men," "a man of sorrows and acquainted with grief." Here was Messiah's role. The heady visions of sword and battle, of regal power and irresistible might he laid aside forever. God's messenger would come not with sword and steel but with the power of love. This was a new way. Whether it would work no one knew—though certainly the old way had not succeeded. But the price would be high in suffering and service.

The disciples were appalled. Peter remonstrated. Jesus' way still shocks people like us who think in terms of power and influence instead of love and suffering.

O God, forgive our restless discontent with the way of persuasion and love. When we are intrigued by power, enamored of force, and tempted to use coercion upon our fellows, recall us to the quiet, costly way of him who bore a heavy cross and shame, even Jesus Christ, our Lord. Amen.

Easter Day, March 29 Read Mark 16:1-8

They said nothing to any one, for they were afraid.—Mark 16:8.

This is the way Mark's gospel ends. Disciples, returning with the most glorious message in all history, say nothing to anyone because they are afraid! Almost certainly the gospel wasn't written that way. Apparently the last page was lost somewhere along the early years. The verses which come after this in some of our Bibles are later efforts to supply what was missing.

But suppose the story *had* ended this way. Suppose fear *had* prevailed, and glad, irrepressible words had been muted in silence. Suppose terror had conquered and the disciples' band had slowly dwindled away in obscurity sheltering a hushed legend it was afraid to proclaim.

But this is not the end. We don't know how Mark, the author, may have ended his Gospel, but for Mark, the Christian, it did not end this way. First by few, then by hundreds, and finally by multitudes the refrain has been lifted. He lives! Jesus Christ is risen!

This is the meaning, at last, of our discipleship. John Drinkwater reminds us that Shakespeare, Socrates, Shelley sleep and are remembered, but how can any of us, Christians, be sure that on Fifth Avenue or Main Street we shall not meet "a traveler from Nazareth?" We can't be sure, of course, because he lives and even now can walk into your life and mind—our Lord and Judge and Redeemer. It is of this One we are disciples.

> O God, who hast granted us the inspiration of these holy days, I thank thee for the resurrection of our Lord Jesus Christ. Let his victory over sin and death become a victory in me that I may join the blessed company of the living and redeemed who praise thy name for ever and ever. Amen.

MEDITATION AT THE SERVICE OF DR. REGINALD W. DEITZ

By Dr. H. F. Baughman

> "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them and confessed that they were strangers and pilgrims on the earth—and these all having obtained a good report through faith received not the promise; God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:13, 39 and 40)

The author of the Letter to the Hebrews looked at God's people as a family. Across the centuries they were bound together by a common tie. Abraham, Moses, Enoch, Gideon—walked by faith and not by sight. One of them could be described as "looking for a city which hath foundations whose builder and maker is God." Of another it was said, "he endured as seeing Him who is invisible." The glorious company of the Apostles also walked by faith, as did the nameless saints to whom the Epistle was addressed. They had a common quality—their life in God, the faith in which they walked. A young girl in a confirmation class once answered my question, "What is Baptism?" not with Luther's definition of that rite, but with the simple sentence, "When I was baptized, I became a member of God's family." All of these souls, the heroes of Old Testament history and the saints of the New Testament, were members of God's family.

Their experience of this faith differed. Some tasted more of its blessing and promise in the life that now is than did others. This the writer of the Letter recognized and so he said, "These died in the faith, not having received the promises." But then he added shortly, "God having prepared some better thing for us, that they without us should not be made perfect," thus testifying to the unbroken unity of the family of God, to the incompleteness of this earthly experience, and the assurance of something better which God has prepared for all His family.

This assurance comes to comfort us today.

When a young life is cut off in the midst of its plans and promise, we are inclined to ask "'Why?" That question may not be answered this side of the day when we see no longer darkly through a glass, but face to face. Certainly, there are intimations of answer in the Word of God. We may find some such suggestion of answer as we look at the life and experience of our Saviour, in whose service our colleague gave himself, expending his energies without stint. Jesus looked at life—its vicissitudes, its threats, its disappointments, and what the world calls defeat—and in the face of all these, in their most extreme and threatening aspect, He was able to talk about an inner peace and to make His last will and testament in these words, "Peace I leave with you; my peace I give unto you." In the presence of all the hurt that the world could aim at Him, He could speak about an untroubled heart, because, said He, "We believe in God and are aware of the eternal mansions." Once, when having set His face to go to Jerusalem for the accomplishment of His life's mission, He was tempted to postpone the end and to believe that more time should be spent on the present ministry. When the Greeks came with their inquiring interest, "We would see Jesus," He was moved to pray the human prayer, "Save me from this hour." But the rising human impulse was submerged as He finally prayed, "But for this cause came I unto this hour. Father, glorify Thy name." He grasped the possibility that His mission was not to solve the riddles of life that assail the mind, but to glorify the name of God at whatever cost and to accomplish His work at whatever price. And so He was able to say—this young man crucified at the age of thirty, his life ended in the midst of its richest promise—"It is finished." The cross became the means of His larger victory.

Reading this testimony, we may look at the mysteries which surround us and turn away from asking, "How can we explain this experience?" to asking, "How can I use this experience for the glory of God and the accomplishment of his purpose?" And when we do so look at life, we will not be concerned, as we are now, about the broken fragments of our plans and dreams, the pieces we are not able to put together. We will feel that in the hands of God, the Master Builder, the design may be completed. He has "prepared something better" for us. If we look at life's experiences only from this side, from the human point of view, our questions may continue. But if we look at that which is beyond in the light of His Word, we may understand the blessed truth, "Eye hath not seen, nor ear heard, neither hath it entered into the mind of man to conceive the things which God hath prepared for them that love him." It is possible for a life of rich promise and activity and plans to be interrupted to receive that better thing which God has appointed for all His family, and which "eye hath not seen."

A very significant coincidence lies in a message which came just at the time many of these acute questions were revolving in my mind. Our beloved teacher of great spirit, Dr. Stamm, wrote this message:

> "By faith we shall act upon the assumption of our Gospel that there is unbroken continuity between this life and the next,

> between this earthly fraction of our eternal life and the endless part of it elsewhere in our Father's labor-house of being. As we see it, our dear friend and colleague and teacher had ever so many plans and projects to accomplish in our Master's service here; and he had the equipment and the will to fulfill them. Now that he has been removed from us in mid-career, we believe that, great as was our need of him here, God has greater need of him elsewhere in his universe of 'many mansions.' Meanwhile, it is for all of us—teachers and students and family and friends—to take increased devotion to the legacy of unfinished work which he has left for us who have been his fellow workers in our common enterprise as servants of Jesus through whom God is working to answer the prayer, 'Thy kingdom come—on earth as it is in heaven.' "

Looking at this experience through the eye of Christian faith, we may recall that word which continues this glorious chapter in the Letter to the Hebrews, "Wherefore, seeing we are surrounded by so great a cloud of witnesses," of whom he is now one, "let us run with diligence the course that is set before us, looking to the Author and Finisher of our faith."

* * * * * * *

The Student Association has established a memorial to Dr. Deitz. The memorial is to be books purchased for the seminary library in the field of American Intellectual History, the subject of study in which Dr. Deitz was most interested.

A few of the alumni have already made contributions. Any others wishing to contribute may send checks to the seminary office, specifying that the money is for the Reginald W. Deitz Memorial Fund.

News and Announcements

OPENING DAY

Looking forward to the opening of the 134th year the Seminary is preparing for a record enrollment. Even with the application of more careful and exacting tests the entering class promises to be the largest in the institution's history, taxing all its resources, staff and physical equipment to the limit.

The new academic year will get under way on Wednesday, September 7, with the formal opening service at 10 A.M. According to well established tradition, the President will preach the opening sermon—the theme, "Sons of Zebedee or Sons of Thomas." Classes will begin on Thursday morning. Preceding the formal opening the incoming class will have spent a day, Tuesday, on the campus participating in an orientation program. New students will come from a variety of backgrounds, culturally and geographically. Eight states and two foreign countries, Germany and Greece, will be represented, as well as fourteen colleges and universities.

New faces will greet returning students. Professor Herbert W. Stroup, Jr., will take up his residence in Gettysburg to play an active role in pastoral training. And Dr. Lawrence Folkemer will presently be assuming his duties in the Department of Theology. In the Winter Quarter the schedule of electives will begin to reflect the presence of these two additions to the faculty. Dr. Abdel Ross Wentz will offer one of the electives in the History Department.

Also new will be the "image" of the Administration Building. Fire towers, exterior and interior, have been erected in compliance with requirements of the State Department of Labor and Industry. Tile floors have been laid in all hallways and in the dormitory rooms. All student rooms have been handsomely refurnished through the fourth project of the Auxiliary.

NEW PROFESSOR ACCEPTS CALL

The Reverend Lawrence D. Folkemer, Ph.D., called to be professor in the Department of Theology, is a native of Baltimore, Md. He was born in 1916, the son of one of the eminent laymen of the Lutheran Church, Mr. Paul I. Folkemer, and his wife, Laura B. Dr. Folkemer received his college education at Gettysburg where he graduated with the A.B. degree in 1937. He graduated from the Seminary three years later. From the Seminary he was called to be pastor of Our Saviour Lutheran Church, Lansdowne, Md. From here he went to study at Hartford Seminary intending to prepare himself for the foreign mission field. From Hartford he received the Ph.D. degree, returning after this residence to resume his pastorate in Lansdowne. In 1947 he was invited to organize the Department of Religion at George Washington University and was made first officer of this Department. From 1947 to 1954 he was associate professor and university chaplain, teaching courses in History of Religion, Philosophy of Religion, Church History and Bible. He became pastor of Reformation Lutheran Church, Washington, D. C., in 1954.

Dr. Folkemer's service to the Church has been chiefly in the Board of Higher Education, of which he is a member and president. He was the Knubel-Miller lecturer in 1959. The lectures were published under the title, "Christianity and Modern Paganism." Dr. Folkemer will assume his duties actively at the Seminary with the beginning of the Winter Quarter.

NEW PROFESSOR TO ARRIVE

Professor Herbert W. Stroup, the seminary's new Director of Field Work, will assume his duties full time with the beginning of the academic year. He has been pursuing doctoral study at George Washington University since last February. He has also participated in such responsibilities as planning for the seminary's program of continuing education through summer institutes. Now he will supervise all phases of the field work program, with special emphasis on the development of the internship.

THE POSTGRADUATE SEMESTER

Registration and first classes of the postgraduate semester will be held Tuesday, September 13.

Courses are open to men holding the Bachelor of Divinity or equivalent degree from a theological seminary of recognized standing. Students registering for the first time pay a $5.00 initial payment (on acceptance as a registered student). There is a course fee of $10.00 for each two hour course.

The following courses will be offered:

Contemporaneity of Jesus Christ (G273, 9-10, 10:30-11:30, Professor Heikkinen).

Trends in Adult Work (G643, 9-10, 10:30-11:30, Professor Heim). *(If requested by students, this course will continue the work of last semester.)*

Topics in Modern Christian History (G466, 1-3, Professor Wentz).

The Religious Experience in Psychotherapy and Group Therapy (G858, 1-3, Professor Paulssen).

It will be noted that two courses are run concurrently in the morning and in the afternoon. Students must choose between the courses offered at the same time.

J.C.M.P.

These cryptic letters stand for the work of the Joint Committee on Merger Proposals. This Committee has been making a serious study of the "desirability and feasibility" of merging the two seminaries, Gettysburg and Philadelphia. Its studies have led to a focus on two of six stated alternatives, namely to merge and locate the merged institution on one of the campuses now in use, or to merge, sell both properties, and relocate on a third site. Other alternatives are held for future consideration as may appear necessary. Looking closely at these two possibilities and their involvements, the study committee became aware of the need for more authentic data than now available. Accordingly, the Directors of both seminaries, responding to "progress report" of the committee, voted to encourage the further study to be made by professional counsel as a guide to the final recommendations of the committee. The study as projected is quite thorough. It will cost considerable money but should prove to be useful to the Church.

Four meetings of the general committee have been held, the latest at Gettysburg on July 25. At the time of preparation of the BULLETIN, the decisions of this meeting are not available. If the recommendations of a subcommittee are adopted, the proposed survey will be made by a professional firm.

GRADUATES, MAY 1960

Degrees of Master of Sacred Theology were conferred upon the following:

THE REV. JOHN M. AURAND, A.B., Gettysburg College, 1946; B.D., Gettysburg Seminary, 1949; thesis subject, "The Effect of Luther's Concept of the Universal Priesthood of Believers Upon the Music of the Reformation Church"; pastor, Tressler Memorial Lutheran Church, Loysville, Pa.

The Rev. Harold Z. Bomberger, A.B., Elizabethtown College, 1943; B.D., Bethany Biblical Seminary, 1946; thesis subject, "The Biblical Doctrine of the Anointing as Interpreted and Practiced by the Church of the Brethren"; Executive Secretary, Church of the Brethren Eastern Region, Harrisburg, Pa.

The Rev. Frank W. Klos, Jr., A.B., Gettysburg College, 1946; B.D., Gettysburg Seminary, 1949; thesis subject, "Baptism and the Koinonia"; Editor, Board of Parish Education, Philadelphia, Pa.

The Degree of Master of Arts was conferred upon:

Irma Mildred Fincke, born at Pittsburgh, Pa., November 19, 1925; graduated from University of Pittsburgh with B.S. degree; thesis subject, "Creative Activity Relevant to Bible and Life"; Director of Christian Education, Grace Lutheran Church, Rochester, Pa.

The following are the Bachelor of Divinity recipients:

Jay Mellville Bohn, born at Hagerstown, Md., December 7, 1935; graduated from Gettysburg College with A.B. degree; married Christel M. Hinsch, May 21, 1960; thesis subject, "Learning the Liturgy, Modern Methods and Procedures"; pastor, Rockingham Lutheran Parish (St. Jacob's, St. Paul's and Trinity Lutheran Churches); address, 53 North Willow Street, Harrisonburg, Va.

Bobby Fred Booher, born at Bristol, Va., June 24, 1936; graduated from Roanoke College with B.A. degree; thesis subject, "The Practical Use of German Lutheran Composers from 1571-1672 in the Contemporary Lutheran Church"; graduate school.

Marvin Fay Cain, born at Amery, Wis., July 14, 1930; graduated from Washington State University with B.S.E.E. degree; thesis subject, "St. Paul's Concept of the Law in Galatians"; pastor, Salem Lutheran Church, Mt. Sidney, Va.

Sigmund Swartz Decker, born at Warren, Pa., April 13, 1929; graduated from Gettysburg College with B.S. degree; married Carol A. Nelson, August 14, 1955; two children, Linda Marie; Judy Lynn; thesis subject, "The Historical Christological Problem and the New Testament"; pastor, Brookville Lutheran Parish (Grace and St. Matthew's Lutheran Churches); address, 86 Jefferson Street, Brookville, Pa.

Rudolph Richard Featherstone, born at Washington, D. C., December 26, 1934; graduated from Gettysburg College with B.A. degree; married Carmella D. Walker, June 20, 1959; thesis subject, "The Psychological Effect of Racial Prejudice Upon the Negro"; assistant pastor, St. John Lutheran Church, 1343 Fulton Avenue, Bronx, N. Y.

Rodney Arthur Gatzke, born at Baltimore, Md., August 14, 1935; graduated from Gettysburg College with A.B. degree; married Patricia A. Cooper, June 20, 1959; thesis subject, "The Relationship Between Marriage and Eschatology in the Works of Tertullian, Augustine, and Luther"; assistant pastor, Christ Lutheran Church, Baltimore, Md.; address, Charles and Hill Streets, Baltimore 30, Md.

David Harcourt Harris, born at York, Pa., November 1, 1933; graduated from Susquehanna University with A.B. degree; married Patricia C. Honsberger, October 22, 1955; thesis subject, "A Developmental Approach to Youth Work in the Church"; pastor, St. John Lutheran Charge, Mt. Pleasant Mills and Richfield, Pa.; address, Mt. Pleasant Mills, Pa.

David Christian Hoecker, born at Cleveland, Ohio, February 2, 1935; graduated from Oberlin College with A.B. degree; married Barbara L. Bowlus, June 21, 1958; thesis subject, "A Study of the Role of Natural Revelation in Christian Theology"; called to service in British Isles under Lutheran World Federation; address, Lutheran Church House, 169A Ormeau Road, Belfast, Northern Ireland.

Thomas Francis Kennedy, Jr., born at Brooklyn, N. Y., September 19, 1922; graduated from Brooklyn College with B.A. degree and Columbia University with M.A. degree; married Shirley A. Bowman, December 14, 1947; one child, Ellen E.; thesis subject, "On the Communication of the Gospel to the Mentally Ill"; assistant pastor, Church of the Good Shepherd, 7420 Fourth Avenue, Brooklyn 9, N. Y.; address, 8201 Sixth Avenue, Brooklyn 9, N. Y.

John Philip Kline, born at Williamstown, Pa., November 17, 1931; graduated from Pennsylvania State University with B.S. and M.S. degrees; thesis subject, "A Study of the Biblical Doctrine of Repentance with Reference to the Teaching of the Early Church"; pastor, Pleasant Valley Parish (Salem, St. John, St. Paul and St. Matthew Lutheran Churches); address, Gilbert, Pa.

G. Richard Linderman, born at New Kensington, Pa., November 4, 1934; graduated from Thiel College with B.A. degree; thesis subject, "A Basic Study of the Psychological Concept Identity"; assistant pastor, Epiphany Lutheran Church, Baltimore, Md.; address, 4520 Forest View Avenue, Baltimore 6, Md.

Herbert George Lindewurth, Jr., born at Bronx, N. Y., April 30, 1937; graduated from Wagner College with B.A. degree; married Karen L. Lehault, June 7, 1958; thesis subject, "Solidarity in Sin and the Responsibility of the Individual"; Board Missionary for the Board of American Missions; address, 908 North Nottawa, Sturgis, Mich.

William Ambrose Markley, born at Lynchburg, Va., March 30, 1932; graduated from Gettysburg College with A.B. degree; thesis subject, "Living the Commandments: A Teacher's Guide for Conducting a Developmental Unit in Catechetics"; pastor, North Carroll Parish; address, Lineboro, Md.

Eiichi Matsushita, born at Tokyo, Japan, March 20, 1930; graduated from Keio University and Gettysburg College with A.B. degree; thesis subject, "A Study of a Congregation and Its Constituent Community: St. Mark's Evangelical Lutheran Church, Los Angeles, California"; assistant pastor, Faith Church; 3040 Santa Fe Avenue, Long Beach, Calif.

Ben A. McCracken, born at Lincoln, Neb., January 1, 1935; graduated from Midland College with B.A. degree; married Arlene Lund, June 1, 1957; thesis subject, "Redemption and Moral Progress of Mankind"; assistant pastor, Messiah Lutheran Church, Denver, Colorado.

Richard Whitsun McLeroy, born at Atlanta, Ga., June 17, 1929; graduated from Georgia Institute of Technology with B.S. degree; married Barbara A. Foster, September 11, 1954; one child, Cathy Suzanne; thesis subject, "Historic and Contemporary Examples of Ecclesiola in Ecclesia: A Comparative Study"; pastor, St. Luke Lutheran Church, Macon, Ga.; address, 3319 Pio Nono Avenue, Macon, Ga.

Frederick Craig Michelson, born at Akron, Ohio, August 10, 1934; graduated from Wittenberg University with B.A. degree; married Jean M. Foellner, August 22, 1959; thesis subject, "The Role of the United Lutheran Church Pastor and Congregation in Post-Divorce Adjustment"; pastor, Calvary Lutheran Church, 74 West Main Street, Chillicothe, Ohio.

Charles Robert Mingle, born at State College, Pa., September 9, 1926; graduated from Lock Haven State Teachers College, with B.S. degree; married Jean Zwald, August 8, 1953; one child, Philip Andrew; thesis subject, "Topical Index of Hymns Found in Both the Christian Youth Hymnal and Service Book and Hymnal and Its Use in Christian Education"; pastor, Shell's Lutheran Church, Grantville, Pa.

Kenneth Ellsworth Morelock, born at Taneytown, Md., April 9, 1934; graduated from Gettysburg College with B.A. degree; married Patricia A. Weigle, August 28, 1955; three children, Vicki Carol; Kendra Susan; Lynne Allyn; thesis subject, "The Relationship of the Church to Suburban Man; A Study of Grace Evangelical Lutheran Church, Highland Park, Pennsylvania"; pastor, St. Paul's Evangelical Lutheran Church, Frostburg, Md.; address, 36 West Main Street, Frostburg, Md.

James Yee Kin Moy, born at New York, N. Y., March 15, 1934; graduated from Valparaiso University with B.A. degree; married Mabel Chin, December 21, 1957; thesis subject, "The Holy Spirit in the Apostolic Community"; pastor, Christ Lutheran Church, Germantown, N. Y.

John Pennell Neikirk, born at Riegelsville, Pa., September 18, 1935; graduated from Gettysburg College with B.A. degree; married Sara J. Schneider, June 13, 1959; thesis subject, "A Study of Old Testament Angelology and Demonology, With Regard to the Extent of Persian Influence Upon Its Development"; assistant pastor, Holy Trinity Lutheran Church, 2001 Northwest Boulevard, Columbus 12, Ohio.

John Alfred Parthemore, Jr., born at Harrisburg, Pa., August 13, 1929; graduated from Findlay College with A.B. degree; married Janet G. Rayle, June 13, 1954; two children, John Arthur; Judith May; thesis subject, "Israel's Messianic Hope: Messianism in the Old Testament"; pastor, Bowmansdale and Mt. Pleasant Churches of God; address, R. D. 3, Dillsburg, Pa.

Donald Rufus Piper, born at Webster City, Iowa, January 18, 1932; graduated from Carthage College with B.A. degree; married Joan M. Markwell, December 26, 1956; thesis subject, "The Role of the Hospital Chaplain"; chaplain, The Lutheran Inner Mission Society, 2633 16th Street, N.W., Washington, D. C.

Dwight Frederick Putman, Jr., born at Gettysburg, Pa., March 4, 1933; graduated from Pennsylvania State University with B.S. degree; married Ann E. Cunningham, June 18, 1955; two children, William E.; Susan M.; thesis subject, "A Study of the Role of the Church Council in the Lutheran Congregation"; pastor, St. Clairsville Lutheran Parish (St. Peter, Messiah, St. John and St. Paul Lutheran Churches); address, R. D. 1, Osterburg, Pa.

Lavern Donald Rasmussen, born at Omaha, Neb., October 31, 1932; graduated from Midland College, with B.S. degree; married Donna Lou Stearns, August 21, 1955; two children, Scott Allen; Susan Marie; thesis subject, "A Congregation at Prayer"; assistant pastor, St. John's Lutheran Church, Highland; address, 311 Cumberland Road, Pittsburgh 37, Pa.

David Timothy Robinson, born at Hagerstown, Md., July 19, 1927; graduated from Newberry College with B.S. degree; married Gwendolyn Witt, October 25, 1952; three children, Mary; Gwen; Martha; thesis subject, "The Formative Years —A Study of Our Young People and Their Program—Ages 18 to 25"; pastor, St. John Lutheran Church, Espy, Pa.; address, 2585 Old Berwick Road, Bloomsburg, Pa.

Rudy Walter Roder, born at Brooklyn, N. Y., November 25, 1934; graduated from Queens College with B.A. degree; married Doris K. Ziegler, February 15, 1958; one child, Ruth Ellen; thesis subject, "The Problem of Understanding: Nature and Destiny of Man, Studies in Sartre's Existentialism and Bultmann's New Testament Hermeneutics."

Robert Lee Rohrbaugh, born at York New Salem, York County, Pa., March 5, 1934; graduated from Gettysburg College with B.A. degree; married Carola I. Machetzki, May 31, 1958; one child, David Lee; thesis subject, "Faith Healing in the Contemporary Church in the Light of the New Testament Healings."

Samuel Alan Ruby, born at Johnstown, Pa., April 11, 1933; graduated from Gettysburg College with A.B. degree; married Ruth E. Williams, August 30, 1958; thesis subject, "The Significance of the Ancient Blood Covenant for the New Covenant Established by Christ"; assistant pastor, St. Paul's Evangelical Lutheran Church, 127 York Street, Hanover, Pa.; address, 5 Penn Street, Hanover, Pa.

STEPHEN JOHN SCHULZ, born at Toledo, Ohio, January 26, 1935; graduated from Gettysburg College with B.A. degree; thesis subject, "An Evaluative Study of the Education System of the Lutheran Churches on the Virgin Islands of the United States of America"; pastor, St. Paul Lutheran Church, Maryville, Tenn., and Mission Developer at Gatlinburg, Tenn.; address, Fairlawn Circle Drive, Maryville, Tenn.

THOMAS ANDREW STAHL, born at Harrisburg, Pa., November 13, 1935; graduated from Gettysburg College with B.A. degree; married Phyllis Wagner, December 27, 1958; thesis subject, "The Uses of Flags in the Church"; pastor, St. John Evangelical Lutheran Church, Mifflinville, Pa., and Hidlay's Evangelical Lutheran Church; address, Mifflinville, Pa.

LAVERNE E. STOUGH, born at Dillsburg, Pa., June 23, 1929; graduated from Pacific Lutheran College with B.A. degree; thesis subject, "The Lutheran Church on American Slavery."

LOWELL STANTON THOMPSON, born at Minneapolis, Minn., July 25, 1932; graduated from University of Minnesota with B.A. degree; thesis subject, "The Unity of Old Testament Theology of History"; completing M.A. thesis in Philosophy at University of Minnesota.

RONALD GENE VANBLARGAN, born at Oneida, Pa., August 26, 1935; graduated from Gettysburg College with A.B. degree; thesis subject, "A Theoretical Analysis of Concepts and Processes of Humanist Psychotherapy and Christian Counseling"; pastor, Zion Evangelical Lutheran Church, Kratzerville, Pa.; address, R. D. 1, Selinsgrove, Pa.

FREDERICK SHEELY WEISER, born at Hanover, Pa., November 25, 1935; graduated from Gettysburg College with A.B. degree; thesis subject, "Serving Love: Chapters in the Early History of the Diaconate in American Lutheranism"; assistant pastor, Grace Lutheran Church, 513½ North Queen Street, Lancaster, Pa.; address, 549 North Lime Street, Lancaster, Pa.

The article by Dr. Stamm OPERATION MERGER will be concluded in the November issue.

BOOK REVIEWS

OLD TESTAMENT

BY JACOB M. MYERS

Islam—The Straight Path. Edited by Kenneth W. Morgan. New York: The Ronald Press Company, 1958. x + 453 pages. $6.00.

One of the chief competitors of Christianity in Africa, the Middle East and Southeast Asia is Islam which, it is reliably estimated, has at present more than 400 million members and is growing by leaps and bounds. Certainly Islam's rapid progress, particularly in Africa, makes it imperative for Christians to learn what it is and what is its appeal to the uncommitted populations of the above indicated area. Back of it lies more than a venerated history and tradition.

This book presents the fundamental principles underlying the Islamic faith from the point of view of Muslims themselves. The eleven chapters were authored by as many of the foremost Muslim scholars of our time. They deal with (1) The Origin of Islam, (2) Ideas and Movements in Islamic History, (3) Islamic Beliefs and Code of Laws, (4) The Rational and Mystical Interpretations of Islam, (5) Shi'a, (6) Islamic Culture in Arab and African Countries, (7) Islamic Culture in Turkish Areas, (8) Muslim Culture in Pakistan and India, (9) Islamic Culture in China, (10) Islam in Indonesia, (11) Unity and Diversity in Islam. In addition there is an extensive bibliography and a quite useful glossary of terms found in the book and elsewhere where Islam is discussed.

Of particular importance are chapters 2, 3 and 11. Islam has had a remarkable history. Under Umar, the second successor of Mohammed, and Uthman the Arabs were in control of Syria, Iraq, Upper Mesopotamia, Armenia, Persia, Egypt and Cyrenaica. In the period from A.D. 631-750 the Caliphs controlled the territory from Central Asia to Morocco and Spain. The eleventh century saw another wave of expansion into West Africa, Asia Minor, Central Asia and Northern India. The beginning of the fourteenth century witnessed another forward step; this time into the Balkans, the steppes of Russia and Siberia, the remainder of India and into Indonesia. Today there are large Muslim populations in China, Korea, Japan, the lands of Southeast Asia, Pakistan, India, Burma, Ceylon, Turkey, Iran, Arabia, Iraq, Palestine, Egypt, North Africa and vast areas in other portions of Africa. There are nearly three-quarters of a million Muslims in Western countries.

The secret of such movements does not lie in political maneuvers alone; it is due rather to the almost fanatical faith of the adherents of Islam. That faith consists primarily in devotion to the principles of the Qur'an which enjoins the belief in the unity of God, prayer, fasting, the *zakat* (the religious tax), pilgrimage and the centrality of the Mosque. Noteworthy also is Islam's moral code with its stress on the family, laws of inheritance, government, fair dealings with non-Muslims and its system of rewards and penalties. "In Islam we find no distinction between that which is called religious and that which is outside religion. In Islam religion is concerned with faith and worship, and also with the upbringing, education, and guidance of the people, and with all economic and social dealings as to those which are legitimate and illegitimate, sound or corrupt; and religion is concerned with the government of the people and the administration of state machinery, with the operation of all the functions of the community or nation. Religion provides the guiding principles for the individual and for the state" (p. 125). Perhaps Islam has something here that the modern world, including Christianity, needs.

The Face of the Ancient Orient. By Sabatino Moscati. Chicago: Quadrangle Books, 1960. xvi. 328 pages. $6.00.

The substance of this book formed the basis of a course of lectures run by the Scientific Programme of the Italian Radio in 1955. Needless to say, the material has been recast with certain modifications and expansions, and bibliographical notes. The interest kindled by those lectures encouraged the author to undertake their publication with the belief that they would appeal to a wider circle of people eager to know more about the history and culture of the ancient orient.

In the preparation of such a survey the toughest problem to be faced is just how much of what aspects of the vast body of available materials to include. While geographical and time limits could be set without too much difficulty, the selection of the content matter was a horse of another color. "I adopted the principle of treating the material as typifying ideas, expounding it extensively within the framework of my general assessment as to its justification, but not aiming to present it fully." In carrying out that principle, the author deals with the history in outline, with religious structures, with literary genres and with artistic types. That, of course, makes his method unique—when applied to such a wide expanse of history and culture—and tremendously attractive, especially as an ideological framework which may serve the student of the ancient orient as an outline pattern convenient for study and classification of the abundantly rich materials from almost every area covered in the book.

Its nine chapters are classified under four main categories. *The Conditions*, part 1, sets the stage for the subsequent discussion with a brief account of the results of recent discoveries, especially those at Ugarit, Mari and Qumran, which have thrown a flood of light upon the interrelationships of the whole ancient world —Egypt, Palestine, Syria, Arabia, Anatolia, Mesopotamia and Iran. Professor Moscati confines himself to the historical period; he does not discuss pre-history, except in brief outline form so as to show that the world he describes was already old when history began (ca. 3000 B.C.).

In part 2, *The Components*, he gives an account of the three great central civilizations of antiquity—the Sumerians, the Babylonians and Assyrians, and the Egyptians. Each section is treated under the heads of setting, historical outline, religious structure, literary genre, and artistic type. Part 3, *The Catalysts*, deals with the Hittites and Hurrians, the Canaanites and the Aramaeans, and Israel. Part 4, *The Synthesis*, analyzes the contribution of the Persians and offers a final evaluation of the cultural developments of the whole of the ancient oriental world and is truly a multum in parvo. There are also five figures, a map and 33 plates illustrating the points brought out by the author.

This is a book for both the general reader and the specialist: for the former because it presents a full and well-rounded picture of the situation; for the latter because it proposes synthetic judgments and interpretations that may well demand a reevaluation of his own fragmentary position. The rapid expansion of knowledge in the field of Near Eastern culture renders it virtually impossible for a single individual to be an expert in every phase of it, unless he is a genius, and hence such a treatment as this, depending on the work of many scholars, is most helpful though one may not share all of the author's views with equal enthusiasm. Nevertheless, its proportions are excellent, its illustrations illustrative, and its perspective is clear and to the point.

Das Mosebild von Heinrich Ewald bis Martin Noth. By Rudolph Smend. Tübingen:
Moses. By Gerhard von Rad. New York: Association Press, 1960. 80 pages. $1.00.

The Law-Gospel tension so prominent in New Testament theology today has apparently stimulated a fresh survey of what is involved in both terms. And, of course, any consideration of the Law brings to the fore the so-called law-giver Moses. While numerous theologies of the Old Testament have recently come from the great presses of the Western world (Eichrodt, Procksch, Koehler, von Rad, Vriezen, Baab, Bright, Wright, et al.), in each of which the theme of the Law occupies a prominent part, these two popular monographs are focused upon the central figure in the whole *torah* process.

As the title indicates, R. Smend approaches the subject from the point of view of the work of the best known scholars in the Old Testament area from Ewald (ca. 1804-1875) to the present studies of Martin Noth. The four short chapters deal with an analysis of the sources, conclusions based on that analysis, the analogies under which Moses appears in the Bible and the resultant comprehensive view. This is one of the best summaries of the results of a century of devoted scholarship bearing on the place of Moses in the Bible and his significance for biblical theology. Here are all the names of scholars that have for long been household words in the field of Old Testament study.

Gerhard von Rad's little book is more popular in presentation but no less profound than Smend's work. In a series of five chapters he discusses the following themes: Moses the Man, the Call of Moses, the First and Second Commandments, God's Will as made manifest in Law, From Promise to Fulfillment. Every pastor and student of theology ought to read and ponder this little book. The conclusion is simply that the Bible "began in Moses; it is fulfilled in Christ. . . . There is, first, the calling of a people chosen by God to live directly under His guidance and in obedience to His will. This is a calling to pilgrimage, to movement in the direction of a promised land. There is the revelation of a God who dwells in the midst of his people in mercy and in judgment. There is the communication of a law of God, which is given as a guardian and a guide, and which is to be accepted and observed with joy . . . all these principles of the Old Testament revelation are still in full force, though in modified forms, in the New. What was dimly shown in Moses has been shown to us very much more clearly in Jesus Christ. And, just because we have so much fuller light, the responsibility that rests on us is heavier than that which rested on the people of God in the Old Testament."

The Rule of God. By G. Ernest Wright. New York: Doubleday & Co., Inc., 1960. IX + 133 pages. $2.95.

This is a series of seven essays in biblical theology by the well-known Harvard professor of divinity. Most of the essays were originally lectures delivered before Protestant groups from coat to coast during the past six years, and, as might be expected from the author, are not only interestingly conceived and written but are most thought-provoking and timely. They ought to be read and pondered by every serious Christian.

They deal with (1) The Identity of God (exposition of Is. 40-41); (2) The Nature of Man (an exposition of Genesis 3); (3) Individual and Community (the biblical doctrine of Society); (4) God Amidst His People (the story of the Temple); (5) Security and Faith (an exposition of Jeremiah 7:1-15); (6) The Rule of God (the Holy Spirit); (7) The Gifts of God (the biblical Virtues). The subjects are more than catch-phrase titles; they are expressive of the author's thought on the various aspects of biblical theology denominated by them.

It is not possible here to deal with all of the essays so the reviewer limits himself to the one on the exposition of Jeremiah 7:1-15. Professor Wright offers his own captivating translation of the Hebrew text and then outlines briefly the historical setting of the prophet's sermon. Then he discusses the main features of Jeremiah's message. In the wake of the priestly summons to a national revival of religion, the prophet hurls his familiar challenge to both religious officials and people, possibly during one of the rallies supposedly marking the popular, easy response to the call of the priests. Every reader of Jeremiah knows his justifiable skepticism of making church-going a surrogate for conversion. "Amend your ways, reform your doings and God will abide with you here." But then, as now, it was easier and less painful to follow a slogan than alter one's life. "What good is prayer, and temple, and sacraments when your common life is what it is!" Jeremiah warns against two things: "(a) The perennial attempt of the religious man to separate piety from the common life. (b) The reliance on God's house as a place to run for safety, a kind of foxhole to which one can retreat, when evil pursues him and the foundations of security are shattered" (p. 85). The prophet was striking hard at the self-deception of three types of worshippers. First, there are those who point to the fact that they are God's people because they are not overly wicked, they go to church regularly, they pay their dues. But where a majority of the nation are formally identified with the temple, how does it happen that society is in the state that it is? Second, there are those who just do not see the connection between worship and life. They are separate categories or compartments of life. For them religion is but an ointment smeared on to mollify the personal hurts and wounds of life. "The temple is no retreat from life" as a whole. "Worship as a substitute for obedience is a lie." Third there were those who had no unwavering convictions about Yahweh and saw no particular contradiction in compromising their religion. They could worship Baal and Yahweh, or serve the latter by burning incense to the former without any pangs of conscience.

The fundamental problem in Jeremiah's time was that of security. This is a persistent problem appearing at the time of Judah's return from captivity—so as to avoid another; appearing also in the New Testament period—cf. Stephen's speech in Acts 7; and appearing in religious circles in our time. We seek security in prosperity and conformity or in the illusive shadows of ecumenicity. The fetish of our day is an outward, materialistic uniformity as deceptive as the temple theory of the Deuteronomist against which Jeremiah spoke so passionately. And let us remember that less than half a century after Deuteronomy's uniformity doctrine was promulgated, the temple lay in ruins. "In its busy and demanding activity will we find the Church enfolding us in its bosom, like an overly demanding and protective mother? Or by us will it become the vehicle for the gospel of God? Security, safety in this place, is in God alone and in our obedience to God. If we will not obey, he will destroy our temple, and ourselves with it." As history shows, the church must sometimes be destroyed that the gospel may live.

Practical Theology

BY FRANCIS E. REINBERGER

The Rebirth of Ministry. By James D. Smart. Philadelphia: The Westminster Press, 1960. 192 pages. $3.50.

This is a book which needs to be studied by pastors, both in the privacy of their studies and in groups such as pastoral associations and church conferences. Dr. Smart has given us one of the challenging books of the year, for this is "A Study of the Biblical Character of the Church's Ministry."

The book's thesis is that "the apostolic ministry (our ministry), in which the Christian ministry receives its decisive formulation, is simply the ministry of Jesus Christ being continued, expanded, and carried ever farther afield in the world as Jesus Christ lives and speaks and acts redemptively through his ministers." Speaking of the ordinary Christian of today, the author states:

> "He thinks of God and the church as existing for his sake, and it would be puzzling to him to hear that it is the other way around, that he is meant to have his existence for the sake of God and the church of God. . . . And this institution for religious, moral, and social purposes sucks our ministry into itself and makes us, perhaps unconsciously, *its* ministers rather than ministers of Jesus Christ. This is the primary perversion of the church and ministry that then makes possible the identification of the purposes of the church with the purposes of our civilization" (15 f.).

The author, who is Professor of Biblical Interpretation at New York's Union Theological Seminary, has presented a very simple structure for his profound study in Biblical Theology. He has taken the traditional roles of the Christian ministry —preacher, teacher, pastor, theologian, evangelist—and has examined each one in the light of the Scriptures, and then has interpreted it in relation to the contemporary church and its mission to the world.

There is a great amount of talk about needed change in the church of today. Hardly anyone would debate this claim. There are questions, however, which need to be asked. What is the motive for change? What shall be the direction of change? What shall be the criteria and standards by which change is to be measured? What is to be the philosophy lying behind the methods of change to be adopted? As an aid to the discussion of these questions, this reviewer is grateful that Dr. Smart's thinking is available and hopes that it will be used widely in church circles, pastoral and otherwise.

A Handbook of Church Public Relations. By Ralph Stoody. New York and Nashville: Abingdon Press, 1959. 255 pages. $4.00.

This volume, written by a clergyman experienced in the field of public relations, is a manual of techniques for use by pastors and congregations. The author, who serves presently as general secretary of the Commission on Public Relations and Methodist Information for the Methodist Church, has had broad experience in a number of the mass media of communication.

The chief value of the book is its practical approach, with many illustrative suggestions, to the congregation's use of the newspaper, radio, and television, as methods of church public relations. Indeed, several chapters on "What Makes News 'News'?" and "How to Write News" are themselves worth the price of the book. The chapter on the "Camera in the Service of the Church" will remind any reader of known pastors who are quite adept at keeping their faces in the news.

In addition to these treatments of the mass media, the author deals also with such public relations methods as the parish paper, the role of church ushers, the use of the telephone, and the public relations value of the church building. The concluding chapters present ideas for setting up a program of public relations in the congregation, pointed toward the pastor and an informed committee.

This reviewer would feel that the author has fulfilled his purpose very well. It must be said, however, that the reading of this book has stirred again the desire for someone to deal with the problem of the theological implications in public relations. Dr. Stoody sets forth as the goal of church public relations "whatever contributes toward making a church deserve and receive the confidence and cooperation of increasing numbers of people—in still simpler form: making friends for Christ and his Church." One would wish that the author had expanded on this idea, for it does raise some questions. Perhaps someone will deal with these questions in the future.

Christian Education

BY RALPH D. HEIM

Teaching the New Testament. By Edna M. Baxter. Philadelphia: The Christian Education Press, 1960. 309 pages. $4.95.

The author describes her work in *Introduction*: "Part One is devoted to the content of the New Testament arranged to serve a double purpose: as background material for teachers and as reading for young people. Part Two describes a variety of procedures for the use of the New Testament in teaching young people and children of different age levels."

The first 96 pages are a rather typical treatment of the beginnings of the church according to the letters of Paul, the Acts, the Gospels and the later books of the New Testament. The following 56 pages are *How to Teach Part One to Young People.* One gets the impression of a pupil's study book, followed by a leader's guide.

Chapters 3 through 8 include a wide and engaging variety of suggestions for using the New Testament in the teaching of other age groups. In Chapter 2 we have *An Eighth- and Ninth-Grade Study of the Life of Jesus.* Chapter 3, on *The New Testament and Young Children* includes such sections as "In the Kindergarten at Christmas" and continues through "Choosing Materials for a Unit on Jesus with Older Juniors." Part Two is then interrupted by Chapter 4, *New Testament References to Jesus and His Teachings.* The remaining chapters have such interesting topics as learning about Jesus through a study of Jewish festivals and through writing and producing a puppet play. The author also deals with the difficult task of interpreting the Easter message in the church school.

Dr. Baxter, who is head of the department of religious education at the Hartford Theological Seminary Foundation, has a wealth of study and experience as background for her writing. The activities she describes are really anecdotes of things that have been done, some of them in her Saturday School of Religion. The underlying principles, of course, are up to the minute with a possible exception. Is there a subtle distinction in the fact that the title is *Teaching the New Testament* instead of *Using the New Testament in Teaching?*

The volume can be used profitably by advanced students in educational use of the Bible. It is recommended for church school libraries where the more interested and capable teachers can refer to it when they wonder what to undertake and how to proceed in their units if they wish to use the New Testament creatively.

Young Adults in the Church. By Robert S. Clemmons. New York: The Abingdon Press, 1959. 138 pages. $1.50.

Here we have a new book to recommend for reading and study by leaders in young adult work or as a text for leadership classes in that work.

Its Table of Contents begins with *The Religious Needs of Young Adults* and *Profiles of Young Christians.* Among the remaining eight we have such inviting titles as these: *Plans that Achieve Christian Aims: What Makes a Group Go;* and *Variety Puts Vitality into Programs.*

The more recent ideas as to group leadership are represented here, also the techniques of group process. Yet the author concludes properly with *The Arts of Churchmanship.* Each chapter includes interesting "Projects for Participation" for students when the book is the text for a class.

Children and the Bible. By Ethel L. Smither. 183 pages. $1.50, paperbound.

This author had held the field for nearly a quarter century with her popular *Use of the Bible With Children* (1937). The present book, meant at first to be a revision, became a new one.

After using the earlier volume in classes happily for many years I shall have to be convinced by experience that this is better. Somehow it seems not to be a step forward and upward. Nevertheless, *used* the book will be for no better is likely to appear soon.

Miss Smither fills more than half her pages with age-group chapters. For instance there is a chapter on Three-Year-Olds and the Bible. Parents and Church School leaders of nursery children who ponder and follow will not go far amiss. Any reader will have an enriching and pleasing experience with the ideas and the anecdotes.

Other chapters are: Children and the Bible; Teachers and the Bible; The Teacher Measures Her Work; A Survey of Methods. Throughout the author is alert to the new outlook and procedures as to both Bible and Christian education.

Religious Education: A Comprehensive Survey. Edited by Marvin J. Taylor. New York: The Abingdon Press, 1960. 444 pages.

Each decade or two a new survey of our field is needed. The Abingdon Press has provided the most adequate volumes for the purpose, beginning in 1931. This third in the series has a new editor, the relatively young Assistant Professor of Religious Education in The University of Pittsburgh. In this reviewer's judgment he has surpassed previous efforts. Doubtless no two men would agree exactly on the topics to be treated in a survey or the specialists to be "tapped" as the contributors to a symposium. Dr. Taylor has not passed by many important subjects; all his authors have done competent work, some chapters being exceptional.

The outline is in four parts: principles; programs, materials and methods; administration; agencies and organizations. There are thirty-seven chapters, each by a different writer. In addition to the expected titles one sees: *Current Theological Developments: The Use of the Bible; Counseling; Group Dynamics; Creative Arts; Evaluation.* Two chapters on religious education in higher schools deserve special mention.

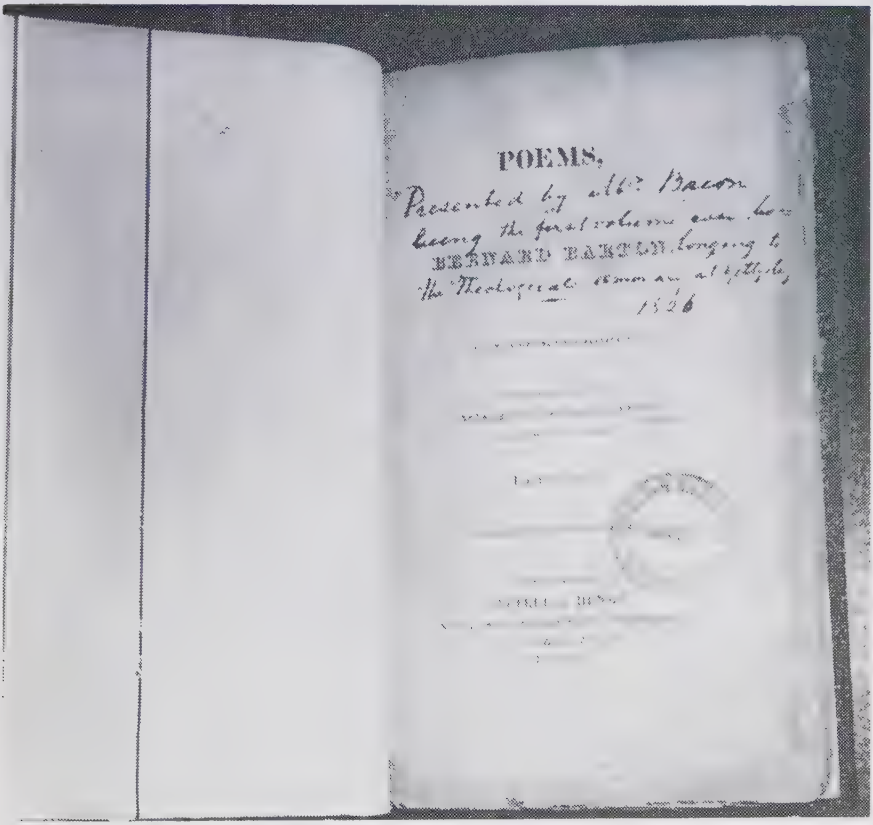
An especially useful section, because so little is conveniently available, is the one on agencies and organizations which describes the work of interfaith and interdenominational groups. It includes excellent chapters on Jewish and Roman Catholic religious education also.

Obviously a reviewer cannot properly deal critically with the contents of various chapters when there are so many. Also each is a capsule statement in which the writer was under compulsion to say much in little space and without qualification. It is possible to predict that the volume will be widely useful and recommend that it be placed on the shelves of all deeply interested workers and every church school library.

ONE HUNDRED THIRTY-FIFTH YEAR • 1960-61

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA



POEMS,
Presented by Mr. Bacon
being the first volume ever be-
BERNARD BARTON. longing to
the Theological Seminary at Gettysburg
1826

The Library's "First Volume"

BULLETIN

VOLUME XL • NUMBER FOUR • NOVEMBER, 1960

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GETTYSBURG SEMINARY BULLETIN

Issued Quarterly

VOL. XL GETTYSBURG, PA., NOVEMBER, 1960 No. 4

SEMINARY WEEK—1961

Calendars for the New Year will soon be reaching our hands!

Pick up a pencil and mark "Reserved for Seminary Week" on *May 3, 4 and 5, 1961.*

You, whose wishes are followed eagerly by us, have demonstrated to us again and again that in our "Seminary Week" you expect the very best. That expectation we take seriously; and when—as you did last May—you can say "That was 'tops,'" you lead us to resolve that 1961 Seminary Week will be equally outstanding.

Invitation to serve as "Zimmerman Lecturer on Effective Preaching" has been accepted by Dr. Albert C. Outler, Professor of Theology in Perkins School of Theology, S.M.U., Dallas. He is not only one of America's outstanding theologians, but a warm and winsome person and a captivating speaker.

For the Bible study period we have secured Dr. H. T. Kuist of the Princeton Theological Seminary.

Also for two lectures on Friday, May 5, Dr. Robert McAfee Brown of the Union Seminary, New York, will discuss the present day Protestant-Catholic dialogue.

Dr. L. Ralph Tabor, of First Lutheran Church of Baltimore, will deliver our Holman Lecture.

The Seminary Choir will receive the hearty appreciation their participation elicits every year.

Professors Herbert Stroup, Jr., and Lawrence Folkemer will be heard eagerly in their respective Installation Addresses.

And we are waiting avidly for acceptances from still other men of eminent status.

Seminary Week of 1961 promises to be one of the best!

Come!

POSTGRADUATE SPRING SEMESTER, 1961

The spring semester of the postgraduate school will open with registration and first classes on January 10. The roster of courses is as follows:

9:00 A.M. *Messianism.* Tracing the development of the concept of kingship through the Old Testament and intertestamental periods. The influence of neighboring cultures is studied. Passages historically considered to be prophecies of the Messiah are given consideration. At least two papers required.
(G156, Professor Bream)

Religious Values in the Modern Novel. A study in religion and culture for the discovery of the prophetic voice in contemporary literature, including the works of Camus, Greene, Williams, Paton, Warren, and others.
(G552, Professor Reinberger)

1:00 P.M. *Beginning New Testament Greek Grammar, II.* A continuation of G280. Text: New Testament Greek for Beginners, by Machen. Weekly exercises.
(G281, Professor Bream)
Basic Beliefs of Evangelical Christianity, IV. A seminar study of Christian Eschatologies, their roots in Hebraic beliefs, and their comparison with both secular concepts and the eschatology of other religions.
(G363, Professor Rasmussen)
Preaching from Jeremiah. A study of the Book of Jeremiah emphasizing the homiletical resources of this prophet's message.
(G763, Professor Baughman)

Registration for the autumn postgraduate semester totaled 68 students of whom 39 were Lutheran pastors. Gettysburg alumni numbered 30. There were 30 new students.

MATRICULATION

The Reverend Cedric W. Tilberg, Social Missions Director of the Central Pennsylvania Synod, will be the speaker at the Matriculation Service on January 17, 1961. Pastor Tilberg is an alumnus of the Seminary, graduating in 1943. His pastorates have been in Washington, D. C., Glenside, Pa., and Altoona, Pa. He was called from First Church, Altoona, after a fruitful ministry to the synodical post which he now administers.

The Matriculation Service with Holy Communion will be at 7:30 P.M.

SUMMER INSTITUTE ANNOUNCED

The first in-service Institute for Pastors will become a reality at Gettysburg Seminary the summer of 1961. This new venture in theological education, designed to help pastors keep abreast of and alert to developments in areas of concern, will be held at Gettysburg Seminary July 2-15, with a first year's anticipated enrollment of about 60 pastors.

The subjects of *Counseling* and *Contemporary Theological Development* will be considered at the Institute, a selection based upon the questionnaires answered by pastors during the summer of 1960. The main speakers and discussion leaders will be a combination of outstanding leaders in the particular fields as well as members of the seminary faculty.

The Institute, sponsored by the seminary, has the advice, counsel, and support of the Central Pennsylvania and Maryland Synods. The advisory committee for the Institute, under the chairmanship of the Seminary's Director of Field Work, Professor Herbert W. Stroup, Jr., consists of Professors Heikkinen, Heim, and Reinberger from the Seminary Faculty, Doctors Beryl B. Maurer and Arthur Yeagy from the Central Pennsylvania Synod, and Doctors Oscar W. Carlson and J. Frank Fife of the Maryland Synod.

The selection of those who will attend the Institute will be made by the respective synod committees with all pastors within the synods having an opportunity to attend during a three or four year cycle.

While no graduate credit will be granted for attendance, the Institute will be academic in nature, with stress upon the intellectual discipline required by pastors in today's church.

ADMINISTRATION BUILDING

This venerable structure is displaying a new look. An exterior, enclosed fire tower, and an interior fireproof stairway have been constructed, the latter replacing the old open staircase. This construction, required by State authorities, involved minor alterations on all floors, revised passageways to exits, as well as the complete rewiring of the building, and installation of alarm and auxiliary lighting system.

At the same time this construction was done the students' rooms in the third floor dormitory were refurnished through the Auxiliary project. All tile flooring in rooms and hallways was provided, and an additional bathroom installed. All work was done under architect's plan approved by the State Department of Labor and Industry.

Total cost, including room furnishings and necessary repairs to two residences, will likely reach $70,000.00. Synods have acted favorably on the request for capital funds appropriations for this and the projected construction at the Lewars House. The latter work is held in reserve until decisions concerning merger are made. First Synods to make actual contributions are Pittsburgh and West Virginia. Central Penn and Maryland have written the fund into their budgets beginning in 1961.

Fears that the construction work would mar the building's appearance have not been realized. The net result is a greatly enhanced appearance plus modern safety equipment. Landscaping now in progress will add to the pleasing new look.

AUXILIARY NEWS

This arm of the Seminary is growing stronger each year. One who observes the annual meeting or sits in a meeting of the Executive Committee gains the impression that here are assembled some of the most competent leaders in the Church.

On Saturday, September 17, twelve committee members under the able leadership of Mrs. Gilbert Martin, President, met at the Seminary to plan for the promotion of the two year project and to decide upon program details for the 1961 meeting. Important results were accomplished. A considerable increase of receipts over the preceding year was noted. A program centering about *Faith and Life* was decided on. Fifteen hundred dollars was made available for the current project, which is the provision of new furniture for the dormitories.

The officers are:

President	Mrs. Gilbert Martin, Lancaster, Pa.
Vice President	Mrs. George Alexander, Cumberland, Md.
Secretary	Mrs. John Stuff, Washington, D. C.
Treasurer	Mr. W. V. Davies, Sr., Harrisburg, Pa.

NEW PROFESSOR IS WELCOMED

The Rev. Lawrence D. Folkemer, Ph.D.
Professor of Theology

Professor Folkemer will begin his work on the campus at the opening of the winter quarter on November 28. His coming will initiate advances in an important dimension of our program. The direction his work will take is indicated by the two elective courses announced for the quarter: *Studies in Religious Philosophy* and *Christian Faith and World Religions.*

Meantime the professor is having an unusual month in Germany as one of four clergymen invited by the West German government to study present-day life and institutions in the Federal Republic and West Berlin. At Bonn they will confer with representatives of government agencies. Following this they are scheduled to visit various German cities where they will talk with officials of state and local governments as well as private citizens with interests similar to their own. The visit is part of the exchange program between the United States and Germany.

MERGER CONVERSATIONS

The study of merger of the Seminaries progressed to the place where the joint committee focusing on two alternatives recognized the need for data professionally secured. The two alternatives are 1) Merge, using one of the two campuses for the merged seminary, or 2) Merge, sell both campuses and locate the merged institution on a new site.

To explore these possibilities and to secure pertinent information a firm of professional consultants was employed. This course was presented to the synods for approval and finally authorized as a procedure. The firm of Booz, Allen and Hamilton, Consultants, was selected for the survey. Their representatives, H. Lawrence Wilsey and Maurice Arth, are now working on the study and planning to complete their report in ample time for consideration before the Spring meetings of the Boards.

PROFESSORS IN PRINT

The Uniform Lesson Commentary 1961, published by Muhlenberg Press, includes the work of Doctor Raymond T. Stamm as the writer for the first quarter's lessons. We can imagine that this was truly a work of love for our colleague because the topic is his beloved "Gospel of John."

We would expect these comments to embody the finest fruits of scholarly study. There is more, as the first paragraph discloses. The author begins: "Who am I, why am I here, and where am I going? Of all the questions in the world, this is the one that matters most." Doctor Stamm continues with a description of the world's darkness about the answer to this question. Then the paragraph concludes: "Our task during this quarter will be to seek the guidance of the Holy Spirit in finding out from the Gospel of John what Jesus wants us to do about this darkness" (14:26; 16:12-15).

Doctor Reginald Deitz had participated in the studies and discussions which issued in the newly adopted statement of the church on the sacrament of the altar. Now the Muhlenberg Press announced a volume on Meaning and Practice of The Lord's Supper, edited by Helmut T. Lehmann, which contains a chapter by Doctor Deitz.

ALLEMAN MEMORIAL VOLUME

Advance copies of the first volume of a series to be known as *Gettysburg Theological Studies* have arrived from the press of J. J. Augustin, Locust Valley, New York, and Glückstadt, Germany. It is entitled *Biblical Studies in Memory of H. C. Alleman,* thus honoring the late Professor of Old Testament at our Seminary. It consists of a series of essays contributed by friends and students of Dr. Alleman. The contributors are Drs. Johannes Hempel formerly of the University of Berlin, Henry Gehman and Charles T. Fritsch of Princeton Seminary, George E. Mendenhall of the University of Michigan, E. E. Flack of Hamma Divinity School, H. L. Creager of Southern Seminary, and H. F. Baughman, R. T. Stamm, J. M. Myers of our Seminary. Included also are Dr. Alleman's devotional studies based on the Psalms, reprinted from *Light For Today*. Copies may be obtained from the Bookstore Cooperative at the Seminary.

HOOVER MEMORIAL

At the time of the death of Doctor Harvey Daniel Hoover, a fund was established to provide an appropriate memorial to him. A host of his friends and former students responded to this announced fund. After consultation with Doctor Hoover's widow, who is also now deceased, it was decided that the gifts of his friends would be used to provide new furnishings for the Sacristy of The Church of the Abiding Presence. Surely no more appropriate memorial could be imagined than one attached to our beloved Chapel, which had been so much a part of the life of Doctor Hoover.

To this end the Sacristy in The Church of the Abiding Presence has been provided now with lovely and fitting new furnishings. Comfortable, but dignified, chairs of deep red leather blend quietly with the floor's carpeting. A large table of warm walnut tone offers adequate working space to officiants and acolytes. A new devotional center occupies the room's south wall, encouraging the leaders in worship to "be still and know . . ." as they prepare for the activity into which they go.

The Seminary is grateful to the friends of Doctor Hoover, who by their gifts have made possible this useful and enduring memorial to him. As the Sacristy is used by the generations of students, it will assure Doctor Hoover's continuing witness in the Chapel and Seminary he loved.

DEITZ MEMORIAL FUND

The committee on the Memorial Fund with which books will be purchased in memory of Professor Reginald Deitz wishes to complete its work. Checks may yet be sent to the seminary office for this purpose and will be welcomed. By the first of the new year selections will be made and presented to the library.

The committee would like also to thank alumni and friends who are contributing so generously.

GIFTS TO LIBRARY

A number of significant gifts and legacies have come to the library recently. In recognition of these and other gifts plaques will be mounted honoring benefactors who have made available to the Seminary valuable papers, or libraries, as well as those who have made gifts and bequests. Most recently the library has been the beneficiary of the will of Mrs. Emma R. Binnix and Miss Augusta Rudhart, designating the browsing room as a memorial to their brother, Philip P. Rudhart. Also a bequest by Mr. Corliss Hurst in memory of his wife, Mrs. Annie M. Hurst, was applied to the library and its work.

The plaques will note the contributions of valuable private papers, or libraries, from:

J. Harry Fritz
"Singmaster estate"
Dr. Eli Huber
Dr. James W. Richard
Dr. Charles Reinewald
Dr. Jacob A. Clutz
Dr. Jeremiah Zimmerman
Dr. Paul Zellar Strodach
Dr. and Mrs. Julius F. Seebach
Dr. Herbert C. Alleman
Dr. Harvey D. Hoover
Mrs. Elsie Singmaster Lewars

In addition to the bequests noted above, plaques will honor the gifts of students, faculty, and alumni and friends in memory of the Reverend Reginald W. Deitz, and a contribution by the West Virginia Synod as a memorial to the Reverend Harvey D. Hoover and the Reverend Reginald W. Deitz.

LOYALTY FUND

The letters for this vital appeal went out early in October. For the past three years the Alumni Association has made its objective the full support of the acquisition program at the Library. The result has been good. But more can be achieved if every alumnus will respond to the Loyalty Fund Appeal. No work of the Seminary is more important than the Library and its resources. Gettysburg is a leader in this field. Dr. Augustus Hackmann's strong appeal can be an important factor in maintaining this position of leadership.

EXCHANGE STUDENT

The Seminary community is pleased to have in its student body Adolf Gerber of Hamburg, Germany, who will be in residence for the first two quarters of 1960-61. He is studying in the United States under the International Exchange Program of the Division of Lutheran World Federation Affairs.

Adolf is the seventh son of Pastor Walter Gerber and his wife, Elsi, of Hamburg. He holds a Bachelor of Theology degree, having studied with the theological faculties of the Universities of Hamburg, Tübingen, and Göttingen.

His hope for the future is to become pastor of a church and he is placing his main emphasis in study at Gettysburg Seminary in the practical areas and American Christianity.

Following the completion of two quarters' study, Adolf will serve as an intern pastor under the guidance of the International Exchange Program.

SONS OF ZEBEDEE OR SONS OF THOMAS

Opening Sermon by President Baughman

> "James and John, the sons of Zebedee, come unto Him saying, Master we would that thou shouldst do for us whatsoever we shall desire. Grant unto us to sit on thy right hand . . ." Mark 10:35.
>
> "Then said Thomas which is called Didymus . . . let us also go that we may die with Him" John 11:16.

If the personality testing device known as "The Interpersonal Check List" had been in use in our Saviour's day, it is altogether likely that the sons of Zebedee would have received from their companions a much more favorable profile than the twin named Thomas. We do not have available an instrument to describe the Leader's relative evaluation of His followers' personalities. Certain of the records, however, provide some instructive insights which His modern disciples may profitably apply to their own lives, motives and activity, and which speak forcefully and pertinently to us here today.

I

Here, for example, is the record concerning the two brothers, "James and John, the sons of Zebedee." It is significantly worded . . . "Master we would that thou shouldst *do for us* what we shall desire. *Grant unto us* to sit." . . . These two disciples, after the completion of their experience in the training school of Jesus—climaxed by Good Friday, Easter and Pentecost, became in every sense of the word "good soldiers of the Lord Jesus Christ." But at the moment of this request they were motivated by a mistaken understanding of what their relationship to their Master ought to mean to them. "Master *do for us*—grant unto us." They thought that their peculiar nearness to Jesus ought to provide for them a special advantage. They were looking for a gilt edged investment. Their devotion ought to be rewarded. And the highest reward they could conceive of was honorable position in the government they expected Jesus to establish. They thought of their relationship to Him as a means of advancing their own interests, a way of promoting their own ends. They craved a reward—the chief portfolios in His kingdom—as the corollary of their service to Him, *"Do for us. Grant unto us."*

Here again is another of the company of "learners" gathered about Jesus, Thomas called Didymus. He does not rate so high in quality points. Usually his name is mentioned in association with a deplorable attitude toward Christian truth. As Dr. Charles R. Brown has said, "he has been called doubting Thomas so much that you'd almost think that was his first name." In most of his appearances on the stage of the N. T. he is cast in the role of doubter. And his doubts usually touched the basic truths of our Saviour's revelation.

But there is one record of his spirit and attitude that must be included in any measure of the man. When Jesus announced that He would go to Jerusalem where arrest and crucifixion awaited Him and

His followers were filled with uncertainties, Thomas who was perplexed often by intellectual doubts became the spokesman for positive action; "Let us go . . . that we may die with Him." He was never, as far as the records disclose, without his doubts and hesitancies. He did not walk in the clear light of an unquestioning conviction. He was not apparently able to sing with unction "The distant scene I do not ask to see." There were areas of theological knowledge in which he did not tread with marked certitude. Concerning some truths he had questions and reservations. But concerning the Incarnate Truth he had no question. Even as he probed with his questions and earned the title "doubter," wanting to know more about the way, he was committed to Him who was the way, so completely committed that he was ready to share whatever fate his Leader might meet and at whatever cost. "Let us go also that we may die with Him."

II

There is a vital suggestion in the records and attitudes of these personalities for those who are enrolled in Jesus' schools of discipleship in any age. His movement needs always more of the spirit of Thomas even with his doubts, than of the sons of Zebedee. And as we enter upon this new period in our preparation . . . each of us has the power and the opportunity to choose whether in spirit, attitude, and motivation he shall stand among the sons of Zebedee or the sons of Thomas.

It is difficult today, even in the Church with all its magnification of the cross and its multiplication of crosses, not to stand among the former. The pervasive spirit of our life, the accepted norms and standards of our world, create pressures hard to resist. Too easily we take on the color of our age which has made security its key word, has given us the organization man and approaches its major issues with the question on its lips, "What is there in it for me?" In a society whose intuitive question, in business, in industry, in government, is "what do I get out of it?" it becomes easy to suppose that there *is* no other question. Louis Auchincloss, in his novel *The Great World and Timothy Colt,* presents at least one incisive picture that seems almost a symbol of our time. Members of an honored and conservative law firm are meeting with a prospective client whose methods and practices represent a departure from the traditional ethics of the firm . . . Timothy is haunted by the rigid standards of his firm's founder. He is troubled by the cool assumption that profits justify any compromise. He finally resolves his problem in the typical mood of modern society. "Why," he says, "were any of them, businessmen or lawyers, congregated in high buildings at the southern tip of a skinny island if it was not for profit? What other motive did not make fools of them?"

Subtly this assumption has moved in to give direction to the loyalties and motives of too many of Christ's followers. The two sons of Zebedee —whose mother in one of the accounts intervened on her sons' behalf —are not the last to think of their relationship to Christ in terms of personal advantage or to settle the issues of their religious life by the appeal "do for us, grant unto us." Jesus is no longer "despised and rejected of men," the scorned, forsaken "son of man who has no where to lay His head." He has acquired prestige through the years. He has desirable and even remunerative posts to bestow. He has become the vogue in some important circles, and if we manipulate matters properly He can contribute to our comfort, our prosperity, our "success." Alliance with Him may bring some desired rewards not only in the life that is to come but in the life that now is.

We have given a curious twist to the Apostle's words—"godliness is profitable for all things." This summer my attention was caught by a chaste display in a realtor's window. It was a beautifully sculptured replica of DaVinci's *Last Supper.* At one side was a reverently written description of the scene. Hundreds of people paused each day to study it and perhaps to meditate. It could have been an impressive testimony —if one could have kept from looking at a placard whose inscription read, "Courtesy of Bakemaster, serving the Cape's finest clambakes, lobster, chicken and cocktails."

Our ways of using Christ to promote our own ends are not always so blatantly declared. But there is enough intrusion into our basic assumptions of the spirit of the sons of Zebedee to give point to Pere Gratry's probing arraignment—"Protestantism is in its essence the abolition of sacrifice. To abolish mortification, abstinence and fasting; to abolish the necessity of good works, effort, struggle, virtue; to shut up sacrifice to Jesus alone and not let it pass to us; no more to say, as did St. Paul, "I fill up that which is wanting in the sacrifice of Christ," but rather to say to Jesus on His cross, "Suffer alone, O Lord; there is Protestantism."

If we, who are in the training school of Jesus to become the spokesmen and leaders of the movement to claim the world for Him, do not become an island in the sea of human clamor "do for us . . . grant unto us" our Church may merit Gratry's estimate and perpetuate the notion held with some justification that our religion is another case of safety first. The sons of Zebedee do not give convincing testimony that they are followers of Him "who existing in the form of God, thought it not robbery to be equal with God, but emptied himself and took upon himself the form of a servant, and became obedient unto death."

III

The urgent call that comes to us today is to come out from the company of the sons of Zebedee to stand unflinchingly with the sons of Thomas. This means that as we march along under the standard of our Saviour we may indeed have some unanswered questions which do not remain locked up within our minds but are blurted out with bluntness. We may not be glib in our definitions of the faith once for all delivered, or our description of the architecture of the heavenly mansions. But on the other hand we will not be using the symbols of our faith or the fact of our attachment to Jesus as charms to insure our advancement. We will not regard the cross as a graceful design, an appropriate ornament, a protective symbol. We will rather accept it as a principle of life, the drive of our activity, the motive of our service, the dynamic of our faith. We will be saying with St. Paul, "I fill up that which is wanting in the suffering of Christ."

The kingdom of our Saviour advances not by the spirit of the sons of Zebedee, even with all their special nearness to Him. It is quite significant that He had to shock them out of this attitude. "Can you drink the cup which I shall drink. Can you be baptized with my baptism?" His kingdom moves forward by the spirit of dedication in the speech of even a doubter like Thomas, "Let us go also—that we may die with Him." It moves by the spirit of that unique agnostic of the Old Testament, Habakkuk, whose prophecy opens unpromisingly with the question flung at God, "how long O Lord shall I cry and thou wilt not hear?" But this stalwart hero of the dedicated life "at last beat his music out and came to know a stronger faith his own." He gave to the ages his hymn of pure faith: "Though the fig tree shall not blossom, and there shall be no fruit in the vine: the labor of the olive shall fail and there shall be no meat in the field; the flock shall be cut off from the fold and there shall be no herd in the stall, yet will I rejoice in the Lord and joy in the God of my salvation. And I will walk with him in heavenly places."

On this opening day let us each resolve in his heart of hearts to be found among the sons of Thomas, with the brothers of Habakkuk.

COVER STORY

A volume of one hundred six pages, measuring eight inches by five inches, has this inscription on its title page, "Presented by Mr. Bacon being the first volume ever belonging to the Theological Seminary at Gettysburg 1826." The writing in longhand is in black ink and suggests penmanship of 134 years ago. Other marks of the aging of books apparent in this volume verify the imprint date of 1821. Just when in the year of the opening of the Seminary, and under what circumstances the presentation was made, does not appear in the records. Historically it is interesting to recall in this connection that the genesis of the seminary library occurred before the founding of the institution. At the convention of the General Synod at Frederick, Maryland, 1821, it was ordered that theological books be gathered so that ultimately they might constitute the library of the proposed institution. On the opening day a "valuable library" was already available. Perhaps the claim of this little volume is to be interpreted as being the first volume among those actually in hand on the premises of the infant institution in the build-up of the library for the opening day. The inscription bears similarities to the writing of Dr. Schmucker, and if this notation is by his hand, then he must have determined arbitrarily a beginning date for the library collection. Research has not uncovered any record of the presentation. Rebound in black buckram with gold lettering by the library's bindery, the incomplete volume carries the original title page as reproduced on the cover of the BULLETIN.

This book of poems by Barton does not have any bearing on Lutheran doctrine or Gettysburg Seminary policy, being retained on the library shelves merely as a bibliographical curio of the institution. However, one's intellectual curiosity seeks to discover why a donor would select a volume of poems by a lesser English poet to carry the unique distinction of being the "first volume" for a seminary library.

An important decision in the life of the poet Bernard Barton had nuances pertinent for certain of the clergy, and might account for the selection of this particular item for its significant place in the library collection.

Bernard Barton (1784-1849) was a Quaker poet, was born in London, and spent most of his life at Woodbridge in Suffolk. Classed with the lesser English poets, 1790-1837, Rogers, Campbell, Montgomery, and Elliott; Barton, affectionately known as 'B.B.,' had close association with three major literary figures of his day. His daughter Lucy married Edward Fitzgerald, the translator of Omar Khayyám. Byron in 1812 aided Barton in making one of the major decisions of his life; namely, should he give up his business for a literary life. Byron remonstrated, "Do not renounce writing, but never trust entirely to authorship. If you have a profession, retain it; it will be like Prior's fellowship, a last and sure resource." The most important letters of Charles Lamb during the years 1823-1825 were addressed to Barton. B.B.'s friendship seemed to have a steadying influence on Lamb. The latter also advised Barton about his literary ambitions, in 1823: "Oh you know not—may you never know—the miseries of subsisting by authorship!" Even though upon the advice of his friends, Barton did not devote himself solely to literature, he published ten volumes of verse between 1812 and 1845. Working as a clerk in a bank until two days before his death he felt there never "could be too much poetry." Among the better known of the several hymns he wrote are, "Lamp of our feet," and "Walk in the light."

A stanza from one of his poems displays what critics describe as his sincere emotion and susceptibility to the charm of places which seldom rises above respectable mediocrity.

"Now, in thy youth, beseech of Him
Who giveth, upbraiding not,
That his light in thy heart become not dim,
And his love be unforgot;
And thy God, in the darkest of days, will be
Greeness, and beauty, and strength to thee!"

H. H. S.

THANK YOU; BUT BEWARE

A number of alumni graciously responded to a questionnaire study conducted by the Department of Christian Education. Those responses were deeply appreciated; the data are valuable. However, when some of the findings were reported in the meeting mentioned above, a news bureau got out a release which may perchance have appeared in print. Only two things were wrong with it: (1) some of the things reported as having been said are not correct; (2) they were not said. Every effort will be made to use the correct data properly while we go on hoping that people will not believe everything they read in the papers (except in this Bulletin*).*

NEWS FROM THE LONG-RANGE PROGRAM

Contributed by the Rev. John Mangum, Editor of Resource

Gettysburg Seminary's Dr. Ralph D. Heim, left, and Dr. Paul M. Lindberg, professor of Christian education at Augustana Seminary, discuss plans for new church school texts to be produced by the Long-Range Program of Parish Education.

Professor Ralph D. Heim of Gettysburg Seminary was one of eleven persons invited to participate in a recent seminar sponsored by the Long-Range Program of Parish Education on the campus of Michigan State University. The meeting brought together for the first time professors of Christian education from all seminaries connected with the four Lutheran church bodies that are negotiating merger into the new 3,142,000-member Lutheran Church in America.

Purpose of the two-day seminar was to examine plans for Christian education in the 6,000 parishes of the proposed church.

The professors were told that new texts for the Sunday and weekday church schools and the home will be ready for use in 1964. Vacation church school materials will be released in 1965.

"Two important jobs must be completed before the congregations introduce the new curriculum," Dr. W. Kent Gilbert, director of the Long-Range Program, said. "First is to train teachers to use the new texts. Second is to test the materials in selected congregations across the U. S. and Canada to discover weaknesses that should be corrected."

Already being scheduled were one thousand area meetings to be held in 1962. To each of these will come the pastors and a few strategic leaders from only six congregations. Together with a representative of the Long-Range Program, they will work out a program of intensive education for the teachers in each of the congregations. Teacher-training sessions will then follow in 1962, 1963, and 1964.

At the same time the research department of the Long-Range Program will guide the use of multilithed copies of the new Sunday, weekday, and vacation church school and family education materials in about 60 representative parishes. Detailed reports of actual sessions will be given to editors, who will then revise the materials to accomplish more adequately the objectives of Christian education.

"New Sunday church school materials will be closely graded," Dr. Gilbert announced. "In the typical congregation, each age level will study a different course aimed at its specific religious needs." Practice in the past has been for all three grades in a department to study the same course at the same time.

Plans call for the Sunday school year to begin on the second Sunday in September. Instead of being divided into four quarters, the year will be organized into three terms. From grade nine down, there will be two terms of 21 sessions each, followed by a summer term of 10 sessions. From grade 10 up, a term of 20 weeks will be followed by two terms of 16 weeks each.

Confirmation, planned for Pentecost in grade nine, will mark an important turning point in the Sunday school. Both young people and adults will be offered the opportunity of electing the course to be studied in each of the 16-week terms each year.

INTERNSHIP

Gordon Bankert .... St. Paul's Lutheran Church, Carlisle, Pa.
The Rev. Elmer P. Truchses, D.D., Pastor
Larry Cameron .... Penbrook Zion Lutheran Church, Harrisburg, Pa.
The Rev. Kendig W. Bergstresser, Pastor
Charles J. Charles .... Lutheran Inner Mission Society, Washington, D. C.
The Rev. Paul M. Orso, Ph.D., Director
Charles Clapie .... Zion Lutheran Church, Greensburg, Pa.
The Rev. J. Paul Harman, D.D., Pastor
Ronald Ferguson .... Lutheran Student Foundation, University of Illinois, Champagne, Illinois
Fred E. Gross .... St. Mark's Lutheran Church, Charlotte, N. C.
The Rev. John R. Brokhoff, D.D., Pastor
Richard Kauffman .... Felton Lutheran Parish, York County
The Rev. Charles A. Snyder, Jr., Pastor
Robert W. Kauffman .... Board of American Missions, St. Thomas, Virgin Islands
Edward Mertz .... Lutheran Service Society of Western Pennsylvania, Pittsburgh, Pa.
Donald Moeser .... Lutheran Student Center, University of West Virginia, Morgantown, W. Va.
Donald Nice .... Trinity Lutheran Church, Hagerstown, Md.
The Rev. Wilson P. Ard, D.D., Pastor

Ronald Peirson .... The Lutheran World Federation, Caracas, Venezuela

The Rev. Alfreds Gulbis, President, The Lutheran Church of Venezuela

William Sowers .... First Lutheran Church, New Kensington, Pa.

The Rev. George J. Baisler, D.D., Pastor

Douglas Werner .... Trinity Lutheran Church, Havertown, Pa.

The Rev. Frederick L. Fritsch, Pastor

NEW STUDENTS, AUTUMN, 1960

John David Axe .... Syracuse, N. Y.

A.B., Gettysburg College, 1960

Frederick Harvey Bigelow .... Yeagertown, Pa.

A.B., Gettysburg College, 1960

Charles Frederick Bowers .... Frederick, Md.

B.S., The Pennsylvania State University, 1957

Lawrence Ralph Camberg .... Pittsburgh, Pa.

A.B., University of Pittsburgh, 1960

Robert Earl Custer .... Portage, Pa.

A.B., Gettysburg College, degree to be conferred June 4, 1961

Herbert Duane Dubler .... Johnsonburg, Pa.

B.A., Thiel College, 1960

Louis William Edger .... Sewickley, Pa.

B.A., Thiel College, 1958

Emil James Engelman .... Altoona, Pa.

A.B., Gettysburg College, 1960

Darwin Everett Gearhart .... Lewistown, Pa.

B.A., Capital University, 1960

Adolf Gerber .... Hamburg, Germany

(Exchange Student)

Harry L. Hall .... New Market, N. J.

B.A., Wagner College, 1960

Donald Lee Harper .... Hagerstown, Md.

B.A., Lebanon Valley College, 1960

John Edgar Henschen .... Towson, Md.

A.B., Gettysburg College, 1958

Richard Earl Hess .... York, Pa.

A.B., Gettysburg College, 1960

Herbert Downey Hewey .... Decatur, Ill.

A.B., Carthage College, 1957

Carmen Edward Huber .... Baltimore, Md.

A.B., Susquehanna University, 1960

Robert Dietz Hyson .... Hampstead, Md.

A.B., Gettysburg College, 1960

J. Samuel Johns .... Latrobe, Pa.

B.B.A., Thiel College, 1960

Nathan Alfred Kale, Jr. .... Baltimore, Md.

Susquehanna University, degree pending

Kenneth LeRoy Kilheffer, ... Lancaster, Pa.

A.B., Gettysburg College, 1960

David Edgar Klepper, Jr. .... Hanover, Pa.

A.B., Gettysburg College, 1960

Kent James Krause .... Lebanon, Pa.

B.A., Lebanon Valley College, 1960

Robert David Kroth .... Belleville, N. J.

B.A., Wagner College, 1960

Gerald Arthur Krum .... Bloomsburg, Pa.

A.B., Gettysburg College, 1960

Bruce Edward Kuhre .... Warren, Pa.

B.A., Thiel College, 1958

Dale Richard Lind .... Woodsboro, Md.

A.B., Gettysburg College, 1960

Ronald Howard McClung .... Baltimore, Md.

A.B., Susquehanna University, 1960

William Otto Mehnert B.S., State University College of Education at Oswego, 1960	Great Neck, N. Y.
Arthur Lee Mentzer A.B., Gettysburg College, 1960	Harrisburg, Pa.
Roy Douglas Meyer B.A., Newberry College, 1960	Bellerose, N. Y.
Bruce Kenneth Minor B.A., Wagner College, 1960	Brooklyn, N. Y.
Glenn Musselman (Special student; Mennonite Church)	Gettysburg, Pa.
Howard Melvin Ravenstahl B.A., Thiel College, 1960	Pittsburgh, Pa.
Richard David Reichard A.B., Susquehanna University, 1960	York, Pa.
James Allan Rhodes A.B., Susquehanna University, 1960	Hollidaysburg, Pa.
Charles William Richter A.B., Gettysburg College, 1960	Baltimore, Md.
Frederick Marshall Ritter, Jr. A.B., Gettysburg College, 1960	Winchester, Va.
Henry Edward Schaefer, Jr. B.A., Newberry College, 1960	Baltimore, Md.
Ronald Earl Shonk A.B., Gettysburg College, 1960	Manheim, Pa.
Paull Edward Spring, Jr. A.B., Gettysburg College, 1960	Wheeling, W. Va.
Mahlon Rhodes Stiles B.A., Shepherd College, 1960	Martinsburg, W. Va.
Edward Park Strayer A.B., Susquehanna University, 1960	Johnstown, Pa.
Martin Luther Swartz, Jr. A.B., Lenoir Rhyne College, 1960	Palmyra, Pa.
Donald Elwood Thompson B.S., Shippensburg College, 1949	Mechanicsburg, Pa.
Richard Elmer Truchses A.B., Muhlenberg College, 1959	Carlisle, Pa.
Norman Wilson A.B., Gettysburg College, 1960	Lansing, Mich.
Donald Eugene Zechman Lebanon Valley College, 1960	Harrisburg, Pa.

OPERATION MERGER

By Raymond T. Stamm

PART II

Climbing In by an Easier Way

Man's oneness with God and with his fellow men is so costly in terms of Jesus' way of total self-investment for the good of others that the temptation to "climb in by another way" has always been well-nigh irresistible. Jesus calls church leaders who yield to this temptation "hirelings" and "thieves and robbers" (10:8, 10, 12-13). They are false shepherds, and their ways of making false sheep out of those who are seeking to escape the discipline of creative suffering are legion. Most popular of these short-cut means to achieve oneness with God and to establish and maintain church unity have been the ladder of ecstasy, the wall of the elite, the basin of the brainwasher, the dictograph of Caesar, and the sword of St. Peter.

Paul's Christians at Corinth were attracted to the way of ecstasy. They wanted a private interview with God, and they thought they were speaking the language of angels. At the same time they were jealous of one another and generally careless of their morals. Paul, who yielded to no one in his ability "to speak in tongues" (1 Cor. 14:18), but who did not compartmentalize his life between religion and ethics or between faith and reason, deflated their pretensions and showed them a far better way (1 Cor. 13:1-13; 14:15). Day by day, God's grace-gift of "a thorn in the flesh" was teaching Paul how to think about himself and his relation to God "soberly" and always in relation to the eternal welfare of his neighbors (Rom. 12:3-8; 2 Cor. 12:7-10). He found that the besetting sin of the ecstatic is to become schismatic.

Paul did not deny that one could receive valid revelations from God through such high moments of ecstatic vision, but he always used his head and his conscience to test them by the love of Christ and their value to his fellow men. When he saw that these visions were creating factions instead of unity he declared them worse than useless. It is indeed questionable whether any genuine revelation is ever received or arrived at without the employment of man's ability to reason somewhere in the process of the revelation. However this may be, it is certainly true, as Paul points out, that divine revelations are useless to others than the recipients unless they can be communicated in rational language (1 Cor. 14:13-35). La Fontaine's fable illustrates the predicament:

> "There once was an Astrologer who fell,
> By inadvertence down a well.
> 'If you can't see before your feet,' they said,
> 'How can you read above your head?' "

(Book Two, Fable XIII, translated by Sir Edward Marsh in "Everyman's Library," New York: E. P. Dutton & Co., 1952.)

There are no ecstasies in the Gospel of John, but always rational discourse concerning earthly signs of unseen spiritual realities. Since "reason" is one of the many meanings of the Greek word *logos*, this is what one would expect in view of John's statement that God's creating Word—the Logos—"became flesh and dwelt among us, full of grace and truth" (1:14). Heaven does open to Nathanael, but the ladder from his fig tree to the throne of God is the Son of man (1:51), whose way is the way of the cross and of the grain of wheat that dies in order to multiply (12:24-26, 32).

Traveling with Jesus does give personal access to God at all times, because his way of the cross is the way God has chosen to make himself at home with men (14:23). But the attempt to achieve oneness with God by lifting oneself in ecstatic individualism above the discipline of rational thinking without formulating and practicing an ethic that is congruent with one's soaring aspiration is a will-o'-the-wisp which is still as divisive as Paul found it in the city of Corinth.

Church history shows how often "speaking with tongues," instead of creating Christian unity, has produced splinter groups, whose members soon fall out among themselves and produce more splinters. Each splinter says, "We are God's elect, God's faithful remnant, his elite, his one true church." Then to protect its purity of doctrine and to maintain its unity it builds a wall and proclaims itself to be Christ's one and only true flock and fold.

The more a church grows and becomes "catholic," that is, "universal," the harder it is to unify the incoming variety while avoiding uniformity, and the greater the temptation to barter the universality for materials to build a wall which will exclude those who are uncongenial to the excluders. Spiritual wall-building is an ancient art. The custom of "having no dealings with the Samaritans" had grown out of the Old Testament prophetic doctrine of "the Remnant" as applied by leaders in the spirit of Ezra and Nehemiah.

Wall-building was the method of the Pharisees who excommunicated the man to whose eyes *Jesus* had given sight. They said, "But this crowd, who do not know the law, are accursed" (7:47-49). An extreme example of this constriction of love and missionary outreach for the sake of purity of doctrine and uniformity of practice on the part of an in-group has come to light from the Dead Sea caves. These Sectaries, according to their Manual of Discipline, covenanted "to love all that he (God) has chosen and hate all that he has rejected; . . . to love all the sons of light, each according to his lot in the counsel of God, and to hate all the sons of darkness, each according to his guilt in vengeance of God." (Millar Burrows, *The Dead Sea Scrolls,* New York: The Viking Press, 1955, p. 371.)

The zeal of the sons of light for correct doctrine and faithful practice is commendable. But the very wall which they build to assure their integrity narrows their horizon, stunts their growth in understanding of outsiders, and makes them afraid to practice the principle which is stated by Jesus in John 12:24-26. Their fallacy consists in assuming that those whom they regard as sons of darkness are also necessarily abhorrent to God, and their unenlightened, uncharitable zeal can betray them into all kinds of cruelty in attitude and action. A New Testament example of this fallacy is the reaction of the Apostle John, who comes to Jesus saying, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow us" (Luke 9:49-50; Mark 9:38-41). He forgot the reply of Moses to Joshua in a similar situation (Num. 11:29). One of the "greater works" (14:12) which the Gospel of John has left for the church is to come to grips with the moral problem which arises from the application of Isaiah 6:1, 10; 53:1 it makes in chapter 12:36-43.

The conclusion that one who "does not follow with us" is therefore against us is precarious, not to say presumptuous. The truth may be that the wall with which we have surrounded ourselves prevents us from knowing enough about him to pass a just judgment on him and on what he is doing. Or it may be that we have never invited him to come with us because we do not think he would feel at home in our circle. We may not like the color of his skin or the shade of his culture; or we may think he would be more at home in one of the "store-front" churches. At its worst, such an attitude can set one's feet on a path which will lead to giving him up or even including him with the sons of darkness as one of the "accursed" masses who have not been predestinated to be saved.

Denominational wall-building encourages this spiritual callousness and inhibits the forming of the friendships which constitute the kingdom of God. As a method of maintaining the unity of any church it is futile. No wall, however guarded, can guarantee that the elite will not fall out among themselves. Their circle tends to reduce itself to one person, namely, the person who is doing the reducing. In proportion as an exclusive group cherishes its uniqueness, its members find it harder and harder to admit variety into their fellowship. They want the wool to be the same color for every sheep. Or to change the metaphor into 20th century ideology, they want to put everybody through their brainwasher.

An item in The New York Times of March 6, 1960, illustrates the need and demand of such in-groups for uniformity. Said Sukarno of Indonesia to Khrushchev of Russia: "Indonesian socialism is not a severe socialism. It aims at a good life for all with no exploitation." To which the spokesman for the Russian variety is said to have objected: "No, no, no, socialism should mean that every minute is calculated, a life built on calculation." Whereupon the Indonesian, who in the course of the argument had granted that "communism is no devil," retorted: "That is the life of a robot." And it is also the life of those who allow their brains to be washed by their self-appointed rulers.

The trouble with every attempt to establish and maintain unity by the method of uniformity is that the brainwasher's basin of ideas and ideals isn't big enough. Whenever one person or the group he represents aspires to be the Supreme Calculator of every minute's duty for billions of other human beings, he finds sooner or later that his job of managing even this mundane speck of the Milky Way is too much for his fallible inflexible brain, hardened as it is with the special horror of variety which is the occupational disease of every political and of every ecclesiastical dictator. If history has anything to say on this point, it is that this Universe, or if we are speaking in Christian terms, its Creator, abhors unity that has to be purchased with the coin of uniformity.

The way of Jesus with a basin is different. He washes his disciples' *feet.* Because he wants to make them his friends (15:15) and not his slaves, he will not wash their brains. His towel and basin symbolize their baptism with water and the Holy Spirit, whose purpose is indeed to change them but not by compulsion, which would make them robots, but with their consent and cooperation. By creative suffering Jesus aims to draw all men to himself in a limitless circle of friendship which respects the personality of each member while it works to create unity out of their endless variety.

Churches that seek unity by way of uniformity require an Authority who is in position to tell each member what he must believe and do in order to remain in good standing. In Bible times the rulers who told the nations what to do were called "shepherds." At his last meal with his disciples Jesus described their methods: "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors (Luke 22:25). That was the way of the Caesars and of all the kings and kinglets, like the Herods, who were subservient to them. Julius Caesar had set the pattern, and we may call his way the way of the dictograph. Although these dictators did not have our modern machine, every one who remembers his school-boy labors to translate Caesar's *Gallic War* knows how these "kings of the Gentiles" exercised their lordship and glorified themselves at the expense of others.

Jesus had no use for Caesar's self-glorifying method of unifying the world. He said, "But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. . . . I am among you as one who serves" (Luke 22:26-27). And in the Gospel of John he says, "I do not receive glory from men. . . . How can you believe, who receive glory from one another and do not seek the glory that comes from the only God?" (5:41, 44).

Seeking unity through a highly centralized authority does not, of course, mean that the one who exercises the authority will necessarily yield to the temptation to seek his own glory by means of it. But the temptation is always strong. As a substitute for Jesus' way of achieving unity by *drawing* all men to himself, the method of trying to hold them together by making them submit to authority makes the friendship which constitutes the oneness of Jesus with his disciples and of his disciples with each other exceedingly difficult if not impossible to maintain.

The moment one friend comes into a position of authority over another, their relation as friends comes under a strain that is proportional to the power of the one who is in command. This is true because the authority of one person over another tends to set a distance between them which can easily become alienation under the daily frictions of life under a master-servant relationship. Authority cannot impose unity; it cannot even maintain *uniformity* for long. In so far as authority requires the uniformity of its subjects for its perpetuation it must remain uneasy, because sooner or later, here or there, the creative originality of others, which in self-preservation it must seek to suppress, will flare up in criticism of the dictator's use of his power.

Even among sheep, if the grazing gets too bare, there will be one or another that will take the initiative and slip under the fence seeking greener pastures and some better fold. The shepherd may be quite sincere, hardworking, and utterly devoted to the eternal interests of his flock as he sees those interests; but as a spiritual dietician he is bound to be a failure if his method of guaranteeing their unity restricts their diet to his own limited range of ideas of what it means to be a Christian. In that case he will have undertaken more than he has strength and resources to perform. What such a shepherd needs is to take Jethro's advice to Moses (Exod. 18:13-37).

Moreover, in view of John 17:18 and 20:21, where Jesus the good Shepherd sends every one of his sheep into the world to be a *shepherd,* our 20th century Moses cannot stop with delegating some of his authority to the circle of his immediate associates. His aim will have to be nothing short of making every Christian in his "flock" a qualified and acting shepherd! Therefore something other and more fundamental than obedience to a central authority is required for Christian unity.

The primary essential for the oneness for which Jesus is praying is the love that suffers long and is kind, that does not envy, does not vaunt itself, is not puffed up, and never ends (I Cor. 13:1-13). When men love Jesus and one another as Jesus loves them, they are not his *douloi,* his "slaves," or his "servants," but his *friends,* to each of whom he makes known all that he hears from God his Father (15:12-15).

By contrast, the dictographic approach to Christian unity is corrosive of the friendship that is basic to it. The ultimate sanction for Caesar is the sword, which Peter, imitating Caesar in the garden of Gethsemane, proceeded to use. But Jesus said, "Put your sword into its sheath; shall I not drink the cup which the Father has given me?" (18:11). Peter obeyed for the time being, but the Christianization of his eschatology was another matter, something which the church has not accomplished to this day, and which remains as one of the "greater works" for us to do.

Being the symbol of one man's power over another, the sword of St. Peter, or of anybody else, cannot be unitive in the sense of Jesus when he says, I have called you friends" (15:15). Those who have taken this short-cut to unity have seemed to think that Malchus ought not to mind being a slave and having his right ear cut off (18:10). But even with the most saintly reaction on the part of the victims of the sword that is intended to unite, there can be no *Christian* oneness until the Apostle and all his successors in church and state, whatever their denomination, will have repented of this fundamental denial and betrayal of the Spirit of Christ's love and friendship. For this, essentially, is what the denial is saying: "Love me, or I'll cut your throat."

Church history abounds with illustrations of the bad bargain which seeks to enter the fold of Christian unity by another door than Christ's way of the grain of wheat and of the cross. The writer of the Revelation of John, whose cup overflowed with hatred and massive eschatological retaliation against Rome (Rev. 18:6), invoked his most deadly curse on every one who might venture to disagree with his conception of the future and of the way God was going to treat the Roman Empire and its rulers (Rev. 22:18-19). His expectations, "unveiled" but still veiled in the veiled language of the Jewish apocalypses of his day, have ever since been a prolific cause of division among Christians, to say nothing of the incriminating evidence of incendiarism which the Roman

FBI could infer from it once they discovered its existence. (Cf. E. M. Grant, *The Sword and the Cross,* New York: Macmillan, 1955, pp. 58-60.)

The penalty for unsheathing the sword of Peter was for the church to become like the method of Caesar which it imitated. There was a loss of brotherly spirit accompanied by a hardness of heart, which appears in the Christians' treatment of expiring paganism, where we see them doing to others the very things which they had not wanted the persecuting Emperors to do to them. Forcing people to embrace Christianity could neither enlighten them nor make them sincere, and compulsion could not establish and maintain uniformity of doctrine.

It was natural for each of the rival bishops, in his efforts to make his See the head of a universal church, to utilize what remained of the political unity that had been imposed on the Mediterranean world by the Roman Empire. It was also natural for each of the rival emperors, aspiring to rule the world, to insist on church unity in order that he might have the undivided support of the Christians. Consequently, Christian unity became something to be desired not because it was right and intrinsically good, but simply as a means to an end that was extraneous to itself.

Religious differences became significant political issues, and theological questions were settled by political force. But as we see from the long and complicated story of the ups and downs and ins and outs of Athanasius and Arius, they did not stay settled by that method. When the Council of Chalcedon in 451 recognized only the *primacy* and not the *supremacy* of the bishop of Rome, Leo I declared the non-recognition null and void. In its efforts to become one by threatening dissenters with the sword, the church was split between East and West. Pretense of oneness lingered on for 600 years but it could not alter the fact, which was made formal in 1064. It was a far cry between imitation of a Roman Caesar climbing to glory through the *cursus honorum,* "the course of honors," and the imitation of the Christ who is glorified by being "lifted up" on a cross and in the hearts of men.

PART III

Grading the Blueprint

What then, in the light of these implications from the Gospel of John, shall we say of the JCLU blueprint for the LCA? What may we suppose the Holy Spirit, who is our teacher (14:26), thinks of it? If we could understand him perfectly, would we accept the plan as it will be presented to our Conventions, or would we want our delegates to make some revisions. This is a question to which every member of our merging bodies ought to be giving most careful thought. Specifically, we need to debate three basic questions: What will be the spirit of the LCA? Will there be more space in it for more growing minds? Will it make more friends for Jesus?

The Webster definition of "merge" is "to cause to be swallowed up; to immerse; sink; absorb," and the definition is illustrated by two quotations, the first from Burke: "To *merge* all natural . . . sentiment in inordinate vanity," and the second from De Quincey: "Whig and

Tory were *merged* and swallowed up in the transcendent duties of patriots." Will the new church keep us unspotted from an inordinate denominational vanity by swallowing us up in our transcendent task of doing "greater works" to fulfill the commission which Jesus gave to his disciples on Easter evening (14:12; 20:21-23)? The answer will require us to turn the light of John 12:24-26, 32 on our motives for merging.

Again, will the emphasis in the new body be on the fruit-bearing function of the church as an organism (15:1-17), or on its organization running as a machine? Will the Holy Spirit be in the wheels? The point is not that any church can or should try to get along without organization and administrators with visions of what its members ought to be doing, and with plans and knowledge and skill to help them to do it. Rather the danger to be avoided arises from the fact that it is possible for them to be so caught up in running the machinery as to forget that the machine exists for the members and not the members for the machine.

There was once a hobbyist who invested years in assembling a most remarkable machine. The thing was of no use except to enable its inventor to see how many wheels and belts and gears and chains and shafts and springs he could make run together. The more he added the prouder he became of his contraption. It ran, but all the good it did was to furnish its contriver with an escape from the human boredom which results from refusing to spend one's life doing something that is *essential* to God's unfinished work of creation.

More recently, but with a dadaistical animus, a Swiss contraptionist, in a gesture of independence against a mechanized world, made headlines in The New York Times: "Machine Called 'Homage to New York' Saws, Hammers and Melts Itself in Modern Museum Garden." Designed to destroy itself, "the machine was an object of bizarre attraction, if not of classical beauty. Before it began making trouble for itself it measured 23 feet long by 27 feet high." Described as an "ironic, witty and thoughtful comment on contemporary life and art," it was made to make fools of men who permit machines to make fools of them.

A common complaint, not only of pastors but of church administrators themselves, is that running the organization consumes so much time and energy that it tends to stifle the Spirit. Nevertheless, to long for the good old days in never-never land when life was complicated by the machinery of living would be to make oneself the biggest fool of all. Machines are here and, let us hope, are here to stay, although we do need to keep them from getting too elaborate for our needs; the nub of the problem is the spirit and purpose of those who make them and use them.

On the other hand, there are no wheels in the Gospel of John, but the Spirit is there. That being the case, one of the "greater works" for the new church will be to develop the implications of our Gospel for life in the 20th century and translate them from the spiritual experience in a pastoral environment into the language and experience of our machine age.

This task presents a special challenge to our Christian artists. An example appears on the cover of the 1960 ULCA Year Book. Here we see a dove hovering over a wheel that has a sword thrust through its vertical diameter to illustrate Ezekiel 1:21, "The spirit of the living creature was in the wheels," and thereby to remind us of our dependence on the Holy Spirit for power to run the administrative machinery of our church. Then on page 3 we read: "The life-giving and life-directing Holy Spirit hovers over all truly *vital* action in the Church. . . . Let the Holy Spirit be thrust through the wheels in the mechanism of the Church, then quick and mighty spiritual energy will be hers."

Surely this is the right prescription, but the picture which symbolizes it is not congruent with the Holy Spirit. If this were a wheel on a tractor the projecting hilt and tip of the sword would give it rough going; nor could you gear it or harness it with a belt to other wheels to convert the energy of the Spirit into useful work. A dynamo is the symbol we want for the coming age of peace; or if we prefer something closer to the Johannine imagery, the sail of a boat or of a windmill drawing water to fructify life's desert. John's Greek word for the Spirit is *pneuma,* which means "wind" and the "breath" of a living creature as well as "spirit," and a branch of Jesus the Vine of Life is a better place than the edge of a sword for the dove to set her foot. The sword of nationalism and of colonialism and revolution has always been the most insufferable handicap to the growing network of friendship in Christ. Will the artists and all the rest of the members of the new church be able to accomplish more of the "greater work" of getting rid of this incongruity than if they had not merged?

Will "the spirit of the living creatures" in the wheels be democratic? It appears from the blueprint that the removal of the U from ULCA is going to turn our present polity upside down and inside out. Whereas in 1918 it was the merging Synods that granted the ULCA what powers it has while reserving other powers to themselves, in 1962 the LCA will become the seat of all power and will tell the Synods what to do: they are going to be simply "the arms of the Church." How far shall we stretch this application of the Pauline metaphor? Will the local congregations be only the hands, and their members as individuals only the nails or the fingertips? Then what if the brain at the top gets tired or is about to make a mistake, or its communication with the fingers becomes arthritic?

This brings us to another equally disturbing question. Will there be more space for more creative minds in the merger? What will our centralized brain do with the arms and hands and fingers when they begin to say, as they ought to say, "We have brains too, and we propose to use them"? And when they exercise their Spirit-given freedom and duty to be co-creators in policy and planning, will their local experience and judgment be duly respected and examined and brought to bear on decisions at the distant summit?

Suppose, for example, that the top policy makers, either from personal conviction or because they wanted to hasten pan-Lutheran union, were to restrict instead of urging our pastors and congregations to cooperate with state and city Councils of Churches, and that for the same reasons they were to impose censorship on books and journals published by our church? Would variety of opinion and practice be tolerated or disciplined by excommunication? If we give the wrong answer to these questions, then the most conspicuous accomplishment of our merger will have been only to cart the rubble from our present walls out to a new circumference and rebuild it into a new and more impenetrable barrier between ourselves and other denominations.

In which case, before venturing outside the gates, we should heed the advertisement from Wisconsin and put on the "Lutheran Style Rabat Vest . . . medium grey . . . neutral shade . . . patent pending," guaranteed to keep the wearer from being mistaken for a Roman or an Anglican or an insurance man. We know not what Thomas Carlyle in a 20th century edition of his "Sartor Resartus" would say about our denominational haberdashery, but we do know that one minister in the City of New York, in mood to deflate, has suggested that all the laymen wear rabats too; and we also know how perilously easy it is to get our a's and our o's mixed up and spell it robot. Whatever we wear, the question is, Can we, in our opposition to what Harry and Bonaro Overstreet call "catatonic atheism," also avoid what they call "catatonic orthodoxy"? They say:

"So far as religious freedom is concerned, it seems to us that three directions of movement are constantly called for if the human mind, as well as the institution, is to remain free. One involves searching for a frame of belief able to hold otherwise disparate scraps of experience together and give them meaning. A second, within the frame of this belief, is that of trying to move toward ever new vistas of insight: in brief, of keeping ourselves in touch with the elusively unknown. The third is a movement—in behalf of mutual illumination and shared effort—toward those of different denominational and religious faiths" (*Saturday Review,* June 30, 1956, p. 8).

In the school of the Spirit, the church has established theological seminaries, whose function is to incite the will and develop the skill to follow these directions of movement. The business of seminary students and faculties is to work together to find out all they can about this "elusively unknown" and to communicate and apply what they find—things new as well as things old (Matt. 13:52)—in light of their growing experience as individuals and as members of the church, which is God's operating community of friends of Jesus (1:51; 14:12-17, 26; 15:10-17; 16:7-15). Their special task is to develop skill in the fine art of keeping the frame of Christian belief abreast of developing life in a changing world, and to do this as members of an interfaith fellowship of pioneers of the Spirit, who are sent into the world as Jesus was sent (17:18; 20:21-23).

Yet here we are talking about reducing the number of our seminaries in a world whose population is "exploding." The reducers argue that merging will save money, whereas the most probable future fact will be that it won't. They imagine also that consolidation and relocation of seminaries in or near large cities will place them in a cultural environment that will be more favorable to creative theological scholarship and spiritual and ecumenical leadership. The truth is that the whereabouts of theological professors and their students on the map is of relative unimportance: their problem is to stay put in one place long enough for the sustained period of hard intellectual and spiritual work necessary to achieve this ideal.

One can be just as parochial or just as lazy near Idlewild as under Nathanael's fig tree in the Sticks. It is the will to work, and to work hard and long at the "greater things" Jesus has given us to do that counts. The health and well-being of a theological seminary is just as much in the hands of its students as it is in the hands of its board of directors and its faculty. If a student has been brought up in a congregation that does not cooperate with Christians of other denominations, it will tax all the resources of the most ecumenical environment to change his attitude. Or again, if a student has been nurtured under preaching and teaching and example that thinks to preserve the true faith by incessant depreciation of the role of the human reason in the reception and transmission of divine revelation, it may take most of his seminary course to persuade him to stop kicking against the goad to develop his own creative powers.

On the other hand, if we abhor variety and want a uniform product from a seminary assembly line, the logical plan would be to go all the way and have only one or at most two or three seminaries. This would greatly facilitate the centralized control from the top through the appointment of professors and the determination of curricula, for which the groundwork is being laid in the blueprint of the JCLU.

But before we adopt it we need to reflect on the comment scrawled by one of our church musicians on a post card which showed a flock of sheep feeding beside a modern highway in the Rocky Mountains. Amending J. S. Bach, he said: "Sheep shall *not* safely graze." Sheep are notorious for their low IQ, and if their shepherd is like them in this respect they are headed for disaster. Since God has grace-gifted man with *logos,* with intellect and reason, and since God's own creating Word—*his* Logos—has become flesh (1:14), we should rather abhor "the natural science of stupidity" which depreciates the gift and fails to use it to the full.

We need more and most careful deliberation, lest our zeal for oneness, which is certainly in line with the prayer of Jesus in John 17, become a headlong plunge into uniformity minus creative freedom. There is a right way to merge, a way that will not block the answer to this prayer, which Jesus is still praying through his indwelling Spirit in and through and by means of his church and each and every one of its members who are true to their calling.

What that right way is becomes plain as we explore, develop and apply the implications of the Gospel of John for Christian unity and oneness with Jesus. The crux of the test consists of two questions, the first of which grows out of Matthew 5:47 and John 14:12, and the second out of Jesus' unlimited hospitality in John 1:35-51 and 14:23; 15:9-17. These questions are:

What more are you doing than these?

and

Will our merger make more friends for Jesus among "the lonely crowd"?

BOOK REVIEWS

Old Testament

BY JACOB M. MYERS

Christus und Hippokrates. By Hans Gödan. Stuttgart: Kohlhammer, 1958. 227 pages. DM 18.

The subtitle of this thrilling book is "the common basic problems in medicine and theology" which points to the author's fundamental thesis that both these areas must work together in all their phases for the good of man. Dr. Gödan was a student of theology before entering the field of medicine and hence is acquainted with both and understands their underlying principles. His practice as a physician has enabled him to observe widely the actions and reactions of persons faced by suffering, pain, death and has sought to minister to them from the point of view of the needs of the whole personality.

His penetrating insights and the direction of his thought may be seen from the subjects dealt with in the nine chapters of the book. The foreword is in two parts —one contributed by Professor Köberle of Tubingen and the other by Professor H. J. Wolf of the medical faculty of Bielefeld and Göttingen. In chapter 1 the no-man's-land between medicine and theology is discussed; it is the author's concern to spell out here the salient problems lurking in that area. Chapter 2 treats the problem of the unknown, the subconscious, and the ways that have been employed to pry out its secrets. The better we understand this enigmatic sector of our makeup, the better we are able to minister to the deep-seated ills of people. But material means alone do not suffice to handle such situations; the metaphysical cannot be treated by material methods alone. "We cannot alter the basis of man by chemical or by physical, nor by spiritual or psychical methods." Reconstruction of personality can be accomplished only on the given foundations.

Chapter 3 goes into the problem of nerves with all its aspects and perplexities. It describes the types of neuroses and the therapy used in the treatment of such ills. "Neurosis is an allergy against the strange and the lack of affection" for which "the best medicine is love." Chapter 4 deals with the problem of the breakdown which is not due to work, the tempo of life, the pressure of responsibility or to humanity but to an improper coordination between the physical and the spiritual. The physician must emphasize the divine ordering for the spirit in addition to his advice for the physical symptoms of the patient.

Perhaps the most trenchant chapter (5) is the one which probes the problem and fact of death. The view that death is a component of life, a predominant one at that, is not that of the New Testament where death is regarded as an evil, an enemy. Death has no part in creation; it destroys it. The desire to prolong life is a divine spark in man. The author recalls with approbation Luther's scholium on Heb. 2:14; it points the way toward a proper understanding of death. "Medical science must be propelled by the motor of Christian faith. Faith must not displace science, but ignite it, invest it with tenacity in the battle against death." Equally pertinent is the following chapter (6), on suffering to which three attitudes are possible: avoidance, resistance and utilization. "All suffering in our lives is like raw material of the mason. We can dress it and build for ourselves a more beautiful structure." Chapter 7, suo gladio iugulare (to destroy with his own sword) is a kind of philosophizing on the significance of the antibiotics where death is used for the promotion of life.

Chapter 8 takes up the subject of the transparency of scientific facts which is a further application of the writer's concern for the necessity for physician and pastor to work together and appeals for the constant search for new truths and methods to combat suffering and death, but always on the basis of the assured results of the past. The final chapter is devoted to the question: Can man change his being? Here medical science by itself is not adequate. Theology has to help in the reassessment of the character of personality. Man is a child of God. Debility in an organ of the body affects the whole personality, a fact that must be kept in mind by the physician.

The Religion of Israel. By Yehezkel Kaufmann. Translated and abridged by Moshe Greenberg. Chicago: The University of Chicago Press, 1960. xii + 486 pages. $7.50.

While the price of this volume appears high, it is probably the best buy of the year because it embodies the real meat of the first seven of Kaufmann's eight volume work which was published in Tel-Abib from 1937 to 1956. Prof. Greenberg is to be heartily congratulated for this fine translation of a really monumental work. It makes available in English a profound study of the religion of Israel from its inception to the exile which had hitherto remained completely closed to those who cannot read modern Hebrew. This magnificent history of Israel's religion will make a terrific impact upon the world of Old Testament scholarship and it is to be hoped that ultimately a translation of the whole work will appear. The reviewer has had occasion to read portions of volume VIII—which is not included in Greenberg's summary translation—and can testify that it is equally valuable and trenchant in its perception of the religion of the exilic and post-exilic periods down to the Hellenistic age.

The recent trend toward a more conservative approach toward the history and religion of Israel is evident on almost every page. It "is a fundamental critique of classical criticism" but the author affirms that the basic literary analysis of the Torah sources (JE, P, and D) has "stood the test of inquiry and may be considered established." His chief departure from the Wellhausen hypothesis may be seen from the following quotation: "But its basic postulate—that the priestly stratum of the Torah was composed in the Babylonian exile, and that the literature of the Torah was still being written and revised in and after the Exile—is untenable. The Torah—it will be shown—is the literary product of the earliest stage of Israelite religion, the stage prior to literary prophecy. Although its compilation and canonization took place later, its sources are demonstrably ancient—not in part, not in their general content, but in their entirety, even to their language and formulation" (p. 1 f.). It is Kaufmann's view "that Israelite religion was an original creation of the people of Israel. It was absolutely different from anything the pagan world ever knew; its monotheistic world view had no antecedents in paganism" (p. 2).

Prof. Greenberg has arranged the Kaufmann material into three parts. Part I deals with the character of Israelite religion as contrasted with paganism; Part II treats the subject from the patriarchal age to the rise of classical prophecy; and Part III contains a study of the contributions of the great prophets. Perhaps *one* of the most striking departures from the common view is the author's treatment of the book of Jonah (pp. 282-286). He thinks Jonah belongs "to the early literature of moral speculation" with a non-Israelite background as Job, the Sodom episode and the primeval stories of Genesis. "The Israelite concept of repentance receives its full expression in the book of Jonah. Nineveh is another Sodom, a city of wickedness whose doom has been sealed. Jonah is sent to announce this doom, but as a result of his prophecy the people repent and God annuls his decree. Jonah is outraged, not because he is a narrow-minded zealot, but because he is a champion of divine justice. He is the voice of the ancient idea that sin must be punished. Can a change of heart turn a wicked man into a righteous one? Is it the task of the prophet to rescue the wicked from their just deserts? How, then, will sin be expiated? His view is here challenged; a change of heart and action is itself capable of atoning for sin. The wicked man who turns is forgiven by God as an act of mercy; there is no need for expiation. Repentance is the greatest triumph of good over evil; moving men to repent is the highest achievement of the prophet" (p. 285). This is a sample of the many suggestive ideas of the author.

Whatever may be one's conclusions as to the validity of Yehezkel Kaufmann's studies in detail, they do make sense at many points and portend a new era for Old Testament criticism. No serious student of the Scriptures—Old and New Testaments—can afford to neglect this important book. It is difficult reading and demands constant reference to the Bible itself. It requires hard and earnest thought and, above all, a readiness to reassess one's own views in the light of new knowledge. One lays down such a book as this with the uncomfortable feeling that perhaps he has been bound too much by the circular and dogmatic arguments that fill our commentaries and introductions. What appears to be demanded of us is a far more serious and untrammeled study of the original text of the Bible, history and archaeology—despite Kaufmann's caveat about the latter—than has yet been the case. We need desperately to be aroused from our dogmatic slumbers and to take our Bible more seriously than ever—not as a law-book but as the deposit of a nation's and people's experience with God in history with potent lessons for our time.

The Treasure of the Copper Scroll. By John Marco Allegro. London: Routledge & Kegan Paul, Ltd., 1960. 191 pages. 35s.

This is the first book-length treatment of the famous but equally cryptic copper scroll discovered in Cave 3 at Qumran. The book begins with the story of its uncovering, the often though unsuccessful attempts to unroll it, and the final decision to cut it into strips, which was done by Dr. H. Wright Baker, professor of Mechanical Engineering at the College of Technology, Manchester. (For the techniques employed see *Life* for July 23, 1956, pp. 41 ff.) The scroll consists of twelve columns, a facsimile of which is provided together with transcription, translation and copious textual notes. It lists no less than 61 items describing the places and amount of treasure hidden in each one. There are nine plates, eighteen figures (drawings) and an excellent map of Palestine, illustrating the material of the book. It is a beautiful and well-written volume, dedicated to King Hussein of Jordan.

The author readily admits that this is not a definitive work—"any translation of the copper scroll at this stage must be considered as provisional. There are often so many alternatives to the reading of a particular word, each dependent upon the true interpretation of another, itself perhaps resting on one or two other indeterminates, that, failing the discovery of new evidence, the rendering can be only a succession of possibilities" (p. 31 f.). The scroll contains an inventory of hidden treasures belonging to the temple prior to its destruction in A. D. 70. "There is hardly an aspect of Near Eastern archaeology, history and religion that it does not in some way illumine. . . . I foresee the literature on this one document at least equalizing and possibly even surpassing the library that has already accumulated on the other scrolls from the Dead Sea, and attended by controversies no less vigorous" (p. 25 f.).

Prof. Allegro speculates, not without ample reasons, that those who hid the treasures were Zealots (Ch. 7), who, according to Josephus, took control of the temple after a purge of the Jerusalem hierarchy and then seized the surrounding holy places. They were under the direction of John of Gischala (in Galilee). The outlying places where the treasures were supposedly hidden appear to be on a definite line of defense against the Romans. It has been suggested that Qumran was defended against the Roman Legions not by the peace-loving members of the Essene Community, but by others of a less pacific spirit. It has been pointed out that many of the documents found at Qumran were cut to pieces and otherwise mutilated by the former to prevent their falling into the hands of outsiders. Their successors used some of the remnants of those documents for their own purposes—one of them contains a rough tally list written in cursive Greek script.

The six localities mentioned as hiding places for the treasures will occupy students of topography for a long time to come. A thorough and unbiassed study of the scroll may well overturn some cherished views as to the specific location of some of the holy places in and around Jerusalem. It helps to interpret some of the place names; e.g., that of the Tyropoeon (= cheesemakers) Valley which may indeed be the Outer Valley (cf. Is. 22:1, 5, the Valley of Vision being a corruption for the Outer Valley which certainly makes better sense in the context). The sites of the crucifixion and burial of Jesus may also have some light thrown upon them. As has been indicated above, this scroll will whet the appetite of archaeologists more than perhaps any other single discovery in the Holy Land. And the writer's appeal for the establishment of a training school for archaeologists and Bible scholars in Palestine ought to be implemented by Seminary boards and faculties who are genuinely interested in Bible study without which the whole program of the Church loses its purpose and dynamic.

Archaeology in the Holy Land. By Kathleen Kenyon. London: Ernest Benn, Ltd., 1960. 365.

Modern journals and books dealing with biblical subjects are full of references to the contributions of archaeology to this or that problem but rarely do we come across an authoritative synthesis which devotes itself to Palestine alone as is the case with Miss Kenyon's work. It is true that such books as Albright's, *The Archaeology of Palestine,* McCown's *The Ladder of Progress in Palestine* and Millar Burrow's, *What Mean These Stones* have endeavored to plot the archaeological history of the land and they have done well indeed but the past few years have closed a number of very significant gaps in that history which this volume now fills. The notable addition here is that from the early levels of Jericho which the author herself excavated.

It is staggering to think that for the period before 3000 B. C. all our evidence for the history of the land comes from archaeology. Jericho enables us to go back 5,000 years beyond that and affords a very excellent insight into the ways of the people before there were any written records of any kind (See May 1958 Bulletin, p. 15 for review of Miss Kenyon's book on *Digging Up Jericho*). The present book divides the periods of archaeology in Palestine into eleven sections: (1) The Beginnings of Settled Life, (2) From the First Settlements to the Beginnings of Civilization, (3) The Proto-urban Period, (4) The City States of the Early Bronze Age, (5) The Arrival of the Amorites, (6) The Middle Bronze Age and the Hyksos, (7) The Late Bronze Age and the Coming of the Israelites, (8) The Philistines and the Beginnings of the Early Iron Age, (9) The United Monarchy, (10) The Kingdoms of Israel and Judah, (11) The Fall of the Hebrew Kingdoms and the Post-exilic Period. The work is profusely and meaningfully illustrated with 56 excellent plates, many of them containing two or three views, and 66 figures depicting pottery of the various periods, plans of sites and other constructions, with several maps locating Palestine in the Middle East context of nations and showing the specific points of excavation in the land.

All of the great excavations are taken into account and the results synthesized providing a remarkable picture of development in Palestine thousands of years before the coming of the Hebrews. The cave dwellers on Mt. Carmel too are brought in. So are the developments at Jericho, Teleilat Ghassul, northern Tell el Farᶜah and others of the early periods. For the Chalcolithic and Bronze Ages there are Tell Abu Hawam, Tell Abu Matar, ᶜAi, Tell Ajjul, Tell Beit Mirsim, Bethel, Beth-shan, Beth-shemesh, Tell Duweir, Tell Fara, Gezer, Hazor, Hederah, Tell Hesi and Megiddo. Also for later periods Tell Nasbeh, Samaria, Jerusalem, Tell Jemmeh and Gibeah. There is no mention of the excavations at Gibeon, probably because the reports are too recent.

This is by all odds the best general treatment of the subject which can be understood and appreciated by students and laymen, but the specialist can also learn a great deal from it. Laid side by side with C. Schaeffer's *Stratigraphie comparée et chronologie d'Asie occidentale* one can get a front-row view of the great and complex drama of civilization in western Asia which was the parent of biblical and classical culture.

Views of the Biblical Word, II Former Prophets. Edited by M. Avi-Yonah, A. Malamat, and S. Talmon. Ramat Gan, Israel: The International Publishing Co., 1960. 303 pages. $25.00.

Volume I of this remarkable work was noticed briefly in the November 1959 Bulletin, p. 19. The second volume in some measure surpasses the preceding one, partly because some of the biblical materials lend themselves more readily to illustration. As the sub-title indicates, it covers Joshua, Judges, Samuel and Kings. While the price has advanced a bit, it is not too much for such a valuable collection of actual, archaeological materials that illumine so effectively and strikingly the Book of books. Two more volumes are to follow, and one may say without fear of contradiction that, when complete, the whole work will be the finest and most extensive repository of illustrative material ever published or likely to be published for a long time. It will grow in actual value rather than diminish, for it will never be out of date.

It is extremely difficult to select a single nugget of gold for special attention from a mine of more than 300. In addition to the excellent photographs, nearly all in color, of archaeological objects and geographical locations that figure so prominently in the story of the nation, there are excellent and accurate sectional maps in colored relief showing the wider location and topographical relationships of significant movements in its history. Truly the Bible comes alive here and before one's eyes appears the glorious panorama of Israel. He is struck by the fact that the Bible is not myth but the chronicle of a people's life and experience.

There is the beautiful ivory inlay of a woman from Megiddo in 13th to 12th Century B. C. illustrating the dress, art and probably physical characteristics of the Canaanites living there at the time of Israel's invasion (p. 48). A bronze panel on the gate of Balawat belonging to the period of Shalmanezer III (9th Cent. B. C.) shows what a burning city looked like (cf. Judg. 20:40). The appearance of Philistines is depicted by an anthropoid coffin from Bethshan (p. 118 f.) and the reliefs of Ramses III at Medinet Habu (p. 120). The type of cart upon which they sent back the ark of the covenant (2 Sam. 6:3) to Israel is shown in a panel from the same source (p. 120). A horn used for anointing purposes is illustrated from an ivory horn found at Megiddo (p. 135). A Rhodian painting on the inside of a plate (6th Cent. B. C.) portrays a Greek warrior (cf. Goliath, 1 Sam. 17:5-7). An orthostat from Gozan (10th-9th Cent.) depicts a slinger from the Assyrian army (1 Sam. 17:41). The pool of Gibeon has now been uncovered and illustrates the texts in 2 Sam. 2:12 ff. and Jer. 41:12. Michal looking out through the window (2 Sam. 6:16), as did the mother of Sisera (Judg. 5:28) and Jezebel (2 K. 9:30), is illustrated from an ivory inlay from Nimrad (9th-8th Cent.). Solomon praying before the altar may be visualized from a relief showing Tukulti Nimurta I in prayer before an altar (p. 218). And so it goes with illustration after illustration of the rich and varied life of the people of the book.

The Prophets of Israel. By Curt Kuhl (Eng. trans. by Rudolph J. Ehrlich and J. P. Smith). Richmond: The John Knox Press, 1960. vii + 199 pages. $3.50.

The reviewer has for some years made reference to and drawn from the original German edition of this excellent work on the prophets in his classes. A few students read parts of it for specific studies but to most of them it remained a closed book because of the language barrier. Now that it has appeared in translation, it will be required reading for all of the members of the class in the prophets. It is by all odds the best treatment of its kind in any language. The translation is very well done and, indeed, in places reads more smoothly than the original. There are also a number of improvements: (a) the placing of the footnotes at the bottom of the page rather than at the back of the book, (b) the addition of a chronological chart, (c) a bibliography supplied by Professor N. W. Porteons. Omitted are the six black and white reproductions of Michelangelo's portraits of the prophets appearing in the Sistine Chapel.

The content of the book is presented in twelve chapters—Prophecy in the Ancient Near East, The Prophet and His Ministry, The Words and Works of the Prophets, The Prophets of the Early Monarchy, The Eighth-Century Prophets (two chapters), The Seventh-Century Prophets, Prophets of the Period of the Downfall (two chapters), The Prophets of the Exile, the Prophets of the Restoration, The End of Prophetism. There is also an index of the most important Scripture references.

Of particular significance are the chapters dealing with the phenomenon of prophecy in the ancient world and the words and works of the prophets. In the former Canaanite, Egyptian and Mesopotamian materials are discussed—the appeal from the prince of Taanach for a wizard of Asherah, the seizure of the Byblian youth referred to in the Wen-Amun tale, the prophets mentioned in the Admonitions of Ipu-wer, and the words of Ishtar of Arbela to Esarhaddon. Among the cuneiform tablets dug up at Tell Hariri (Mari, on the middle Euphrates) and dating from the eighteenth century B. C. are a number of documents informing us of divine messages announced to the king by specially commissioned messengers of the god. While the content of these messages and their scope is limited, they point to an unmistakable similarity of form and show a widespread familiarity with the general phenomenon of prophecy in the ancient world. The author's clear and satisfying treatment of the prophetic words, oracles, and how they came to be written down is a masterpiece. He draws a distinction between the words of the prophets—after all the prophets were sent *to speak* to Israel—

and their works as we now have them. Some of the oracles were perhaps written by the prophets themselves *after* they had been delivered. But each oracle must be understood in the light of its *Sitz im Leben;* it is thus not enough to know the general background of a given book, which represents a collection of such oracles to prevent their being lost.

One other aspect of Kuhl's book deserves mention and that is the sympathetic discussion of the so-called pre-writing prophets to which an entire chapter is devoted. He thus reckons with the fact that they really represent the golden age of prophecy whereas the "writing" prophets represent the silver age. These latter books, of course, occupy the major portion of the book. They are superbly handled, as might be expected, and they are vastly illuminated by the earlier discussions of the origins, differences and formal similarities between the Hebrew prophets and those of other peoples, and methods. Truly here is multum in parvo —and perhaps the year's best book buy.

Christian History

BY FREDERICK K. WENTZ

The Theology of Dietrich Bonhoeffer. By John D. Godsey (Westminster Press, 1960).

A rising tide of historical scholarship sees the twentieth century as the time in which increasingly totalitarian states set the harsh and overpowering context within which the church must agonizingly reconsider her theology and every form of her life. It is in Germany that these issues have been posed most sharply, at least for Protestants.

Here the young Dietrich Bonhoeffer has lived through these agonies amidst the harshest social realities and has thought deeply about the church and the world. His thinking has been central in the post-war "Lay Renaissance"; he is widely read in America today in his more practical and devotional works; the four volumes of his gathered works are appearing in German. It is quite possible that Bonhoeffer will provide *the* prophetic impetus for the next decades as Barth, Kierkegaard, and Bultmann have done for the recent past.

Drew Professor Godsey's book brings the full range of Bonhoeffer's thought to English-speaking readers for the first time. Wisely, his format is a threefold division chronologically. Each section begins with biographical description and follows with theological exposition.

Godsey rightly emphasizes the Christological theme as determinative at every point for Bonhoeffer. In the period until 1931, Godsey finds, the German's thought centered in "Jesus Christ as the revelational reality of the church." In the second period, the time of the church struggle in Germany until 1939, it was "Jesus Christ as the Lord over the church." In the final prison-period, a time of "Theological Fragmentation" for Bonhoeffer, it was "Jesus Christ as Lord over the world."

I really believe that this German martyr's life and thought are both symbol and prophet for the twentieth century church. This book is well worth careful study by the pastor eager to discern the cutting edge of the Christian witness in the second half of our century.

Speculation and Revelation in the Age of Christian Philosophy. By Richard Kroner (Westminster Press, 1959).

This volume deals with the relationships between philosophy and Christian revelation until the Protestant Reformation. Given as classroom lectures at Union Seminary in New York, these chapters make stimulating reading not too difficult for the average pastor. Close attention is given to Clement of Alexandria, Origen, Plotinus, Augustine, Pseudo-Dionysius, Erigena, Anselm, Abelard, Aquinas, Scotus, Eckhart, Ockham, Cusanus. As part of a trilogy on the history of philosophy this book was preceded by *Speculation in Pre-Christian Philosophy* and will be followed by a study of the modern period. The author believes that in the pre-Christian period Greek philosophy served out its mission which was the purification of religion. Since the Reformation, he maintains, revelation and speculation have been largely divorced.

This second volume therefore deals with the great age of Christian philosophy. The author states that there is a "secret metaphysical system" immanent within biblical revelation from which Christian philosophy started, though Christian philosophy always made contact with ancient philosophy as well. Indeed Kroner concludes that "speculation and revelation . . . keep fighting each other like two hostile brothers who can neither live together nor apart."

The author finds Plato much more congenial for Christianity than Aristotle, finds Augustine the only thinker who successfully harmonized revelation and speculation, and believes Pseudo-Dionysius to be more Christian than theologians influenced by Aristotle. In fact he views Aristotle's invasion of medieval theology as a dangerous aberration. Thus Aquinas receives quite hostile treatment and is scored for his inconsistencies, duplicity, syncretism, and remoteness from life's reality. Quoting a passage of Aquinas to illustrate his intellectualism Kroner exclaims: "How naive! How false! How unBiblical!"

Kroner maintains that the Christian approach to philosophy with its insistence upon the primacy of faith has been a most fruitful contribution to the history of philosophy. Christianity, he finds, has greatly enriched philosophy with its doctrine of man, putting fresh stress upon the will, the person, the individual, and subjectivity. This last, the discovery of the inwardness of the human soul, has set the central problem of modern philosophy.

Kroner's work will provide the careful reader with a rewarding excusion into the history of Christian philosophy.

Franklin H. Littell, *The German Phoenix* (Doubleday).
Margaret Frakes, *Bridges to Understanding* (Muhlenberg).
George W. Webber, *God's Colony in Man's World* (Abingdon).

Here are three new books dealing with facets of the contemporary "Lay Renaissance." Littell is a scholar (now at Perkins School of Theology) with wide experience in Germany who here uses his scholarship and experience to drive home some important lessons from the recent history of the German church. Out of involvement with totalitarianism that church has learned the crucial importance of laymen who will be ministers-in-the-world. The significant lay movements of Kirchentag and Evangelical Academy are traced in their emergence from the Nazi period. A chapter relates all this to America emphasizing the crucial role of universities in a world-oriented Christian witness. One could wish that he had sensed and described the potential role of Christian colleges in this increasing movement.

Margaret Frakes' book is a reporter's description of a number of the lay training centers of western Europe together with a chapter telling about similar ventures in North America.

Best of the three for the pastor and his congregation is Webber's volume. As a leader in the East Harlem Protestant Parish he uses that vantage point and that body of interesting illustrative material to describe the life and structures of a congregation as it reflects the new insights coming from such men as George MacLeod, Hendrik Kraemer, Ralph Morton, Ernest Southcott, Dietrich Bonhoeffer, and Roland Allen. He shows how a radical sense of mission can pervade and transform the whole of parish life. Crucial to his thinking is the idea that the congregation revolves around two foci: the older one of corporate worship centering in Word and Sacraments, and the newer focus of "the enabling group" such as the cell or the house church. I would covet for this book a wide reading among our Gettysburg constituency.

CHRISTIAN EDUCATION

BY R. D. HEIM

Church Education for Tomorrow. By Wesner Fallaw. Philadelphia: Westminster, 1960. 205 pp. $3.75.

Let us begin with the author's title. He prefers "Church Education" to religious education or even Christian education. It would be unfair to disagree with him since one does not define religious education as he does; also he does not define Christian education at all. One rather thinks his "Church Education" comes very close to our Christian education. The "Tomorrow" in his title, however, is a most significant word. As the dust jacket states, "this is a prophetic book." Very well, if we mean that Dr. Fallaw will describe what he thinks ought to come in our educational work within, perhaps, the next century. As it is said, he is proposing a complete "restructuring of prevailing methods" which, he recognizes, the churches "will not immediately be able to adopt in its entirety."

Like others, Dr. Fallaw believes that the average Sunday School is an inadequate instrument for our purposes. Unlike others, he is inclined to give up whereas we would say, let us take what we have and make a mighty effort for its improvement—at least until we see something feasible on the horizon. Dr. Fallaw's proposition is to cease depending on "amateurs" and entrust our program to "professionals." The professionals he has in mind are the ministers themselves. He would have lay people do the administrative work of the church while the teaching would be done by the pastor—not on Sundays, but during the week. The book argues this plan and proposes a curricular program to realize thereby the goals of Christian education in which the author believes.

Dr. Frank McKibben, reviewing the book in the current issue of *Religious Education* has said, in essence, *fine IF,* among other things:

a. "There is superior wisdom in transferring teaching responsibility from lay people to the clergy."
b. "It is possible, first, to convince the church that twice as many pastors are needed, and second, actually to enlist that great number."
c. "Seminaries will modify their curricular requirements in the direction indicated."
d. "Protestant churches are willing to pay the financial price involved, a price our Catholic and Jewish friends have long since accepted."

This leaves little to be said except that we foresee a considerable era in which, to say the least, we shall be in a transitional stage where our present church school agencies, including the much belabored Sunday School, will need our ardent efforts to improve the lay leadership we provide for them. Pastors may be glad to find, though, that "long-range program" plans will provide for modest realization of their ideal if they would be teacher as well as preacher. Instances: a three year confirmation class program; serious work with older youth and adults; courses in Christian family life education.

Unquestionably most pastors could well be more fully involved than now in the teaching work. Perhaps Dr. Fallaw's radical challenge will render its best service by underscoring this fact.

In Memoriam

The Reverend Jonas K. Robb, born at Ligonier, Pa., April 3, 1880; died, Camp Hill, Pa., March 12, 1960.

The Reverend Theodore C. Parker, born in Rowan County, N. C., November 18, 1866; died, Pearsburg, Va., August 1, 1960.

The Reverend Stanley B. Jennings, born in Cumberland County, Pa., February 6, 1916; died, North Wilkesboro, N. C., August 12, 1960.

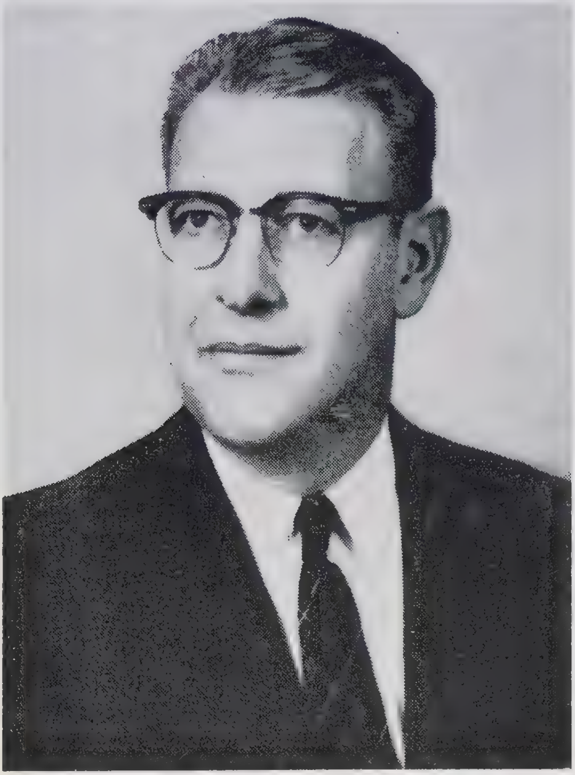
The Reverend William H. Hetrick, D.D., born at Shellsville, Pa., October 13, 1877; died, Scarsdale, N. Y., September 28, 1960.

ONE HUNDRED THIRTY-SIXTH YEAR • 1961-62

LEVEL
ONE

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA



THE REV. LAWRENCE D. FOLKEMER, PH.D.
Professor of Theology

BULLETIN

GRADUATE THEOLOGICAL LIBRARY
1962

VOLUME XLI • NUMBER FOUR • NOVEMBER, 1961

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GETTYSBURG SEMINARY BULLETIN

Issued Quarterly

VOL. XLI GETTYSBURG, PA., NOVEMBER, 1961 No. 4

SEMINARY WEEK, 1962

A preview of Seminary Week, 1962, reveals a most promising array of lecturers who will assure us both depth of insight and popularity of presentation.

Dr. Robert J. McCracken, well-known pastor of Riverside Church in New York, will be on hand to present the Zimmerman lectures, which therefore promise to be just as stimulating as in previous years.

Presenting the Swope Lecture on Liturgics will be Dr. Vilmos Vajta, Director of the Department of Theology of the Lutheran World Federation and an established scholar in the field of worship.

Other outstanding lecturers who will appear during Seminary Week include Douglas Steere and Kirtley Mather. Dr. Steere, well-known intellectual leader among the Friends and Professor of Philosophy at Haverford College, is serving as Fosdick Visiting Professor at Union Seminary in New York this year. Dr. Mather, of the Institute of Religion in World Science and Professor Emeritus of Geology at Harvard, has long been popular for his penetrating insights into the relationships between science and religion.

More information will be forthcoming at a later date, but here is sufficient indication that Seminary Week, 1962, should be marked on your calendar and not missed.

POSTGRADUATE SCHEDULE

SPRING SEMESTER, 1962

Registration and first day of classes, Tuesday, January 9.
No class sessions March 6 and April 17, 1962.
Last class sessions, April 24.
End of semester, May 25.

COURSES

Meeting at 9:00 a.m.

G166. *Basic Hebrew,* part 2 (Myers).
G462. *Studies in the Ecumenical Movement* (Wentz).
G697. *Advanced Catechetics* (Heim).

Meeting at 1:00 p.m.

G166. *Basic Hebrew,* part 2 (Myers).
G280. *Gospel of John* (Freed).
G508. *Parish Ministry of Music* (Clippinger).

JUNIOR MATRICULATION

The Matriculation Service of the 1961-62 academic year will be held on January 16. The speaker for this occasion is the Reverend Robert G. Whisler. Pastor Whisler graduated from the Seminary in 1945. He has served since that time as pastor of Grace Lutheran Church, Johnstown. Pastor Whisler is representative of the younger graduates and of the pastorate rather than officialdom in the Church. He is an alumnus of Lebanon Valley College and has an excellent record as pastor in his present and only field.

Besides the Matriculation ceremony, the Sacrament of the Holy Communion will be administered. The Service will be at 7:30 p.m.

FALL MEETING OF THE BOARD OF DIRECTORS

One of the most constructive and best attended Board meetings of recent years was held on November 7. With only one or two exceptions, all members were in attendance.

Forward Steps

Significant actions included:

> The nomination and election of the Reverend Herman G. Stuempfle, Jr., as The Rev. John and Susannah C. Ulrich Professor of the Art of Preaching;
>
> Ratification of a report by a special committee on the faculty research fund outlining policies for the administration of this fund, and the award of one year's proceeds to Dr. Ralph D. Heim for study, research and lectureships in various mission fields;
>
> Endorsement of a committee recommendation that the Seminary call a president whose duties shall be chiefly administrative and interpretative with a minimum of teaching load, and the establishment of a policy for future operation to include an academic dean in the administrative offices;
>
> The announcement of a bequest from the estate of the late John H. Neal in the amount of $25,000 as a memorial to John and Gladys Neal, to be used for scholarship purposes;
>
> Endorsement of the effort to secure $3,000 above the normal book budget of the library for the purchase of books and library literature, in order to receive the Sealantic Fund's offer to match, dollar for dollar, funds appropriated by the Seminary for this purpose. This project is described elsewhere and received official endorsement by the Board.

Report on Merger Negotiations

Major interest centered in the progress report of the committee on merger negotiations with Mt. Airy Seminary. This committee reported that, in conformity with the action of the Gettysburg Board at its May meeting, the proposal was presented to the Joint Committee to *merge* *on the campus of Gettysburg.* This proposal was based on nine considerations, as follows:

1. The Church owns at Gettysburg a campus—53 acres—ample for all necessary future expansion, improved by plant adequate for more than the present student body of the Seminary, all of it protected by National Park grounds from future deterioration.
2. This campus is situated within easy reach of the widest variety of field work opportunities in varied institutions and in urban, suburban, small city, town and rural areas.
3. This campus provides for a considerable number of professors on it and all others nearby, enabling them to conserve time from the inroads of commuting, and providing for a community with person to person and student-faculty relationships so important in a seminary.
4. The purpose of a seminary is the provision of a program to train ministers and others for the many-sided responsibilities of the Church, calling currently for various specialized disciplines and the entering of new areas for both of which large outlays of money are necessary.
5. The capital investment required for plant in close proximity to the University of Pennsylvania means a disproportionate amount diverted from program to facilities.
6. The extra cost of university location, estimated at a likely 3½ to 4 million dollars, will absorb for buildings alone a fund capable of providing sufficient annual income to finance the specialized programs envisioned, also faculty research and production, guest professorships, and significant scholarship grants for postgraduate and doctoral studies.
7. A long-range projection of growth, as it affects church and seminary, indicates the necessity for two campuses not later than A.D. 2000, and Gettysburg is ideally located as a site for one of these two seminaries.
8. The present movement of persons and businesses, for obvious reasons, is toward dispersion rather than centralization in the large cities.
9. The rapid changes taking place in travel facilities and habits, bringing all areas closer together in time, if not in mileage, are revolutionizing traditional concepts of accessibility.

Final report cannot be made until after a further meeting called for December 8. The Board of Directors reiterated its favor for the proposal to merge on the campus at Gettysburg, and requested the committee to renew its proposals to this end.

NEW LIBRARY ASSISTANT TO ARRIVE

Mr. George T. Bachmann, Riverdale, Md., has been called by the seminary to fill the position of cataloguer and professional assistant in the library beginning December 4, 1961.

Mr. Bachmann is a native of Annapolis, Md., and received his public school education there and also at Severna Park, Md. He attended the University of Maryland receiving the B.A. degree in 1952, and the M.A. degree in 1960. His M.A. thesis was done in the area of Roman religion. Mr. Bachmann has also completed a portion of his course work toward a doctorate at the University of Maryland. His language study includes French, German, Latin and Greek.

The Catholic University of Maryland awarded Mr. Bachmann his Master of Science in Library Science degree in 1961. His experience includes part-time service as library assistant in the Loan Department of University of Maryland, 1956-58, and as branch librarian at Prince George Memorial Library System, 1958-60. At the time of his call to the seminary, he was cataloguer at the Virginia Theological Seminary, Alexandria, Va.

Mr. Bachmann completed a term of service in the army, 1952-54, part of which term was spent at Nancy, France. He is married and the father of twin sons. His church membership is held in St. Martin's Evangelical Lutheran Church, Annapolis, Md.

On August 1 Mr. Donald Matthews resigned from this position on the library staff to become assistant librarian at his alma mater, Lafayette College in Easton. He had served the seminary well for a period of two years. The post has been vacant since August 31.

SECOND INSTITUTE FOR ADVANCED THEOLOGICAL STUDY

The second year for the Institute for Advanced Theological Study will be held at Gettysburg Seminary during the first two weeks of July, 1962. This year the institute will be working in even a closer cooperation than previously with the Board of Higher Education and, therefore, it is not possible at the moment to indicate the leaders for the school.

It is anticipated that with the excellent results in 1961 there will be a large number desiring to attend in 1962. It must be stressed that the lists of those recommended for the institute for 1962 will come to the seminary from synodical presidents and any particular desires should be expressed to these men. The seminary is continuing with the plan of giving pastors of all the involved synods a chance to attend the institute within a small number of years.

Director for the 1962 Institute will be the Rev. Herbert W. Stroup, Jr., and the committee in charge will be: Dr. Jacob W. Heikkinen, Dr. Ralph D. Heim and the Rev. Francis E. Reinberger of the Seminary faculty; Dr. Beryl B. Maurer and Dr. Arthur Yeagy of Central Pennsylvania Synod; and Dr. J. Frank Fife and Dr. Oscar Carlson of Maryland Synod.

AUTUMN ENROLLMENT

The first quarter of the 1961-62 school year has drawn to a close with a total enrollment of 153 students. The senior class is composed of 50 students, which includes 12 interns who have returned from a year's work on the field. Eleven students are on supervised field assignment this school year. The middler class consists of 44 students. And the junior class has 42 men students and 5 women. One student is on leave. At least three additional enrollments are expected in the winter quarter.

Five young women began their studies for the Master of Arts degree at the Seminary this fall. They are: Betty Lynn Bowman from Watsontown, Pa.; Elizabeth Anne Eser from Baltimore, Md.; Mary Elizabeth Krug from Baltimore, Md.; Elizabeth Ringo Waid from Washington, D. C.; and Carol Louise Lange from Wilmington, Del.

Miss Waid, a graduate of Earlham College, completed one year's work at Wesley Seminary in Washington, D. C., and comes to the seminary with advanced standing. She has also done work at the University of Berlin and the University of Goettingen.

Miss Bowman is a graduate of Thiel College and is the daughter of the Rev. Harry S. Bowman, graduate of the Seminary in 1937.

Miss Eser is a graduate of Towson State Teachers College and taught in Baltimore City Schools.

Miss Krug, a graduate of Gettysburg College, is the daughter of the Rev. Harry V. Krug, Seminary graduate in 1934.

Miss Lange is a graduate of Gettysburg College and has done outstanding work in the field of religion and art.

PROFESSORS IN PRINT

Professors Bream, Heim, and Reinberger have contributed "weeks" for Muhlenberg's new guide to *Devotions for Every Day*. The book is for the entire family. Its lessons proceed in order from Genesis through Revelation so that it can be said that users "will 'read through' the Bible from cover to cover."

An insider knows that numerous publications by the seminary family are in the gestation stage. A whole series of announcements is in the offing.

MY CALLING TO FULFILL

Opening Sermon by President Baughman

> "We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for His sake." II Cor. 4:5.

Have you ever marvelled, as I frequently do, at the amazing output of our advertising geniuses? A ballpoint pen is fitted into an electric drill, and in an impressive demonstration of its durability and penetrative power is driven through a block of hard wood. After a quantum of scientific research, inventive genius and mass productivity has been expended upon the making of a pen, and the brains of an agency's production department gathered about a long mahogany table have sifted marketing ideas, and have summoned the resources of the networks, the stupendous demonstration is evolved, challenging the writing public with a pen that will drill a hole in the hardest block of wood. Apparently no one has thought to ask anywhere along the line, "What is the function of this product?" "How effectively does it accomplish its real purpose?"

Such pointed questions ought to be asked periodically about the product of theological education. And I know of no better time or place to ask them than just here and now. For we are engaged in a tremendous expenditure of resources aimed at pouring out into the life of the Church and of the world a steady stream of a presumably necessary product. And it becomes exceedingly easy for us to be as confused about the point of application and, by corollary, the quality of preparation, of this product—as our advertisers apparently are about the uses of a pen.

I

Let it be remarked then, in the first place, that we *do* have a "calling to fulfill." It is a distinct calling, unlike anything else on earth. St. Paul was never in any doubt about the unique quality and limits of his mission and message. Once he yielded to the temptation to compete with the sophistication of the contemporary world. He preached a brilliant sermon which no doubt matched in its erudition, its philosophical approach, its literary adornment the best that was heard in the agora in those days, and no doubt elicited some admiring comment. But it sent no one away saying, "God forbid that I should glory save in the Cross." And there are those who suggest that he came away from that brilliant performance with a sense of omission. He had left out the Cross—the very *crux* of the gospel. And he came to Corinth with a fixed resolution —"I when I came among you came not with excellency of speech, or cunning words of wisdom . . . for I determined to know nothing among you save Jesus Christ and Him crucified."

Like a torch flung from dying hands is this message of the apostle to his successors in every age. We who would be of that glorious company need to hold it aloft. "We preach not ourselves but Christ Jesus, and ourselves your servants. . . ." We are not here sharpening the instruments of our intellects, polishing the facets of our personality that we may draw the attention of our age to ourselves, our skills, our knowledge, our capacity for distinction. "We preach not ourselves." We are not sources, but rather channels of communication. We are here under commission to transmit a unique message. "Christian preaching," says Gordon Poteat in an appeal for a greater use of the Bible in preaching, "has been from the beginning a testimony to God in Christ, and if it is to remain Christian it must continue to bear that testimony. Its touchstone is Jesus Christ, and the Bible is its primary material only because it is the source of our knowledge of Jesus Christ. A return to biblical preaching does not involve the rejection of contemporary life, individual or social. Rather, it involves dealing with such problems in the light of the life and teaching of Jesus."

Through the confusing cacophony of voices calling us in this modern world to every variety of commitment we, professors and students alike, need to keep our ears open to the Voice that is above all voices—"I have appeared unto thee to make thee a servant and a witness." We shall need to silence every attractive theme of the world as we move into our warfare chanting in mighty chorus:

"Redeeming love has been my theme
And shall be till I die."

II

Now, let it be observed that there are many factors which tend to obscure this goal and to draw us away from it. "My calling to fulfill" may, in the present milieu, easily become a pious—but poorly defined—wish. We may become satisfied with driving the pen through a block of wood rather than employing it to write glorious and immortal chapters in the on-going history of God's Kingdom. There are so many "good" ends for us to align ourselves with that we may never actually see and appropriate that "better part which cannot be taken away."

A brilliant and polished intellect is unquestionably an important asset in challenging a sophisticated age with the message of the gospel. An informed social concern ready to grapple with the maladjustments of our social and political life can be one of the obvious needs of our day. A mastery of the techniques of group dynamics, a trained approach to the understanding of motivation, and all the forces that play upon and influence personality, organizational skills that enable one to build impressive institutions—all of these are so patently involved with the total life of the church and of society that the all embracing, all consuming goal of the ministry may recede farther and farther—deeper and deeper into the mists until no one shall be found any longer to confess, "I was not disobedient to the heavenly vision." Under our acutely trained leadership the Church may become—like the soldier of old "busy here and there"—while the main commission slips away. And we may be accurately described in Rufus Jones' reply to one who asked him what he considered the chief obstacle to a return by the Church to its Pentecostal power. He said that whereas the members of that early church "surveyed the Cross on which the Prince of Glory died" and then went out to turn the world upside down, their successors busy themselves making endless surveys of their communities and leave them pretty much as they were.

III

Two conclusions emerge, absolutely vital to the effective discharge of our mission. One is that if the saving knowledge of God is to be brought effectively to our age, it can only be through the instrumentality of those who keep a clear vision of their distinct purpose—who sing with realism, "To serve the present age, my calling to fulfill." It can be accomplished only by those who are able to say with conviction, "I *know whom* I have believed."

This broken, threatened world will not be redeemed and transformed by the reliances in which men are putting their trust today. All of history demonstrates that. And we who hold in our hands the ultimate mastery, yet are almost hopeless in our outlook because we hold it and fear lest we may use it, ought to be fully aware of the urgency of the world's need for the one unique ministry which alone can heal and save. St. Paul has put it unmistakably . . . "Whosoever shall call upon the name of the Lord shall be saved. . . . How beautiful are the feet of them that preach the gospel of peace."

The other conclusion is closely associated with this. Indeed, it is joined together with it in the apostle's speech . . . "Ourselves your servants." We shall be effective messengers of the evangel, "good ministers of the Lord Jesus," only as we recognize and keep our place as *servants*. Here again the incentives to forsake that place are many, and powerful. They are multiplied by the spirit of the age, by the attitude of our people, by the very nature of our calling. No one chooses to be a servant. Our parishioners like to look up to us—to place us on a pedestal and regard us as masters. And we like to encourage them to do it. In the social, educational and religious atmosphere in which we live and operate, it is hard for us not to preach ourselves—oh, not blatantly, obviously—but ever so subtly. It is not easy for us to keep as the touchstone of our ministry—"ourselves your servants."

Several weeks ago I found myself with minutes to kill in a dentist's office. The magazines were more up-to-date than the usual assortment. My attention was captured by a title on the cover page of Esquire, *"The New Sophistication."* Having been immersed lately in the case for sophistication I turned interestedly to the indicated page to see what the magazine best qualified to speak on this subject might contribute to my understanding. That it regarded the matter important was to be inferred from the space—almost the entire issue—devoted to it.

Sophistication was pronounced—rather pontifically—the product of urbanization and association with money, not necessarily the possession of money but "accustomedness" to it. Without these two circumstances one could never hope to be sophisticated. And it could be inferred one might as well not be alive as unsophisticated. A shepherd in Montana, even the very best in the state, could not be sophisticated. He could not even be called an expert, for he is limited to one breed of sheep and to the locality his sheep graze in. "You could say," continued the article, "that he is a hell of a good shepherd," but never could he claim sophistication.

It was all quite devastating. And I prepared to spend a sleepless night depressed by a sense of all that I had missed in life, and how poorly equipped I was to grapple with the realities and problems of this sophisticated age. But into the gloom of my depression there penetrated a ray of light. What led this writer to choose as his horrible example a shepherd? Had I not heard that title applied by a higher authority to my own calling. . . . Must a shepherd be sophisticated? Must a pen which writes very well blush because it cannot drill a hole in a block of wood? Is there not a place in the scheme of things for a shepherd who is nothing more or less than a very good shepherd?

Some pertinent thoughts began trooping through my mind. I thought of the contribution that even an unsophisticated shepherd can make to the world of sophistication, not only the lamb and peas upon which the comfortable suburbanites dine before the opera, but the wool and merchandise which become a part of the financial operations so essential to sophistication. And then there followed a succession of scenes, words, and events that have survived not one or two generations but centuries of civilization.

I recall that the Decalogue, still honored in some quarters, was given through a man called away from tending the flock of his father-in-law; that the charter of social justice came from the lips of a spokesman of God who was never more than a dresser of vines and herder of sheep "I hate, I despise your feasts. I will take no delight in your solemn assemblies. Take away from me the music of your viols and let justice roll down as waters and righteousness as mighty streams." I remembered that even the most cultivated and sophisticated people of our generation when they need the strength and comfort of a great thought, are apt to ask that someone read "The Lord is my Shepherd, I shall not want." And it occurred to me that when those words were sung heralding the Advent of Him whose coming changed the world, the Heavenly messengers did not choose as their audience sages poring over heavy volumes, or priests ministering before an altar, but "shepherds keeping watch over their flocks by night." And presently I fell asleep comforted by the thought that everything in my ministry pointed forward to that scene described in these very terms when the Great Shepherd shall separate the sheep from the goats. And perhaps when I shall be called before that great assize there may come forward a railroader from West Virginia or a house painter or Westinghouse worker from Pittsburgh or a manufacturer from Philadelphia to say, "He was not sophisticated; there were always clinging to him wisps of his rural background and his Victorian upbringing; he was known to blush occasionally—No, he was not sophisticated, but he was a hell of a good shepherd."

After all it is not necessary for us to become apologetic because there are some things we are not, some things we do not know, some things we cannot do. We are the followers and servants of One who said, when He was tempted to turn aside from His mission and pursue another goal—"to *this* end was I born, and for *this cause* came I," and who has laid His commission upon our hearts—"go and make disciples—and lo, I am with you alway even unto the end of the world." The Abiding Presence is the gift of Him whom we serve to those who keep this commission. It shall become our possession as we sing from our hearts,

To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will.

NEW LIBRARY DEVELOPMENT PROGRAM

At the 15th Annual Conference of the American Theological Library Association held on the new campus of the Wesley Theological Seminary, Washington, D. C., June 13-15, notice was given that a sum of $875,000 had been appropriated by the Sealantic Fund, Inc., for a Library Development Program to benefit the accredited members of the Association. Our Seminary Library is eligible and will participate in the program now getting underway.

The current Sealantic pledge is not the first one made to the Association. Previous grants during the past decade from the Sealantic Fund, Inc., made it possible for A.T.L.A. to sponsor an *Index to Religious Periodical Literature* and a microtext program. The Library Development Program now made possible by the current grant offers to the Association and its 82 accredited members, as well as associate members, further incentive and challenge which is unique in its beneficence.

In recent years seminary libraries have made extended efforts to improve their libraries. Most of these efforts have been directed toward physical plant and equipment. This has been essential and necessary. Buildings and equipment are not the library; only its housing and framework. First and foremost the library is a collection of retrievable recorded materials in a variety of forms from the mind of man carefully chosen to meet specific purposes, under the care of trained persons who provide skilled services. In these areas most theological libraries have much to do. Even the best of them do not compare favorably with those of other professions, notably medicine and law. The latter requires more costly acquisitions than does theology, yet neither this factor nor the size of student bodies would account for the smaller budgets of the seminary libraries. There are equally startling differentials in library personnel and service.

The ATLA Library Development Program is an effort made possible by the Sealantic grant to improve this situation upon the following premise: "The Library, along with faculty, student body, and chapel, is fundamental in theological education. Theology and its cognate fields are primarily literary disciplines and their mastery requires a wide use of books and literature." In support of this premise three objectives guide the program: (1) strengthen book holdings of the libraries, (2) stress quality and range of library operating and service procedures, (3) increase library-mindedness of the entire theological community.

A primary objective of the grant is to increase book purchases, thereby strengthening the book collections of the libraries. Each institution will be challenged to match, dollar for dollar, grants up to a maximum of $3,000 per year, for the next three years. This money is to be used to purchase books over and above the institution's present book budget.

The intention of the book-purchases section of the Program is to strengthen the holdings of a library that are of the greatest importance for support of professional training for the B.D. and/or M.R.E. degrees. This includes material required by students, faculty, and staff. The Program is not designed to assist in the acquisition of materials that are of highly specialized interest only, such as rare books, collectors' items, denominational archival material, etc.

A select number of institutions which show commendable interest in their libraries and which demonstrate the greatest creativity in the planning and relative improvement of their library efforts in cooperation with the program will be eligible for an additional two years' grant. These institutions will receive from the project two dollars for each one dollar they spend beyond their present book budget, up to a maximum of $6,000 a year from the grant.

In addition to the enlargement of the book budget, the program is intended to extend to all phases of the work and services of the libraries of the Association. Stress will be placed on quality and discrimination in book acquisition; and on imagination, ingenuity, and educational effectiveness in library service. Each participating institution will be required to study its library. Throughout the program there will be examination of the relationships between library service and instruction, of instruction and research in professional theological education, and of the objectives of library service in terms of the purpose of the institutions. Close attention will be given to those factors which give strength, solid quality, and adequacy to library collections and resources. The entire theological community—librarians, library committees, faculty, administrative officers, and others—will be encouraged to appraise together their respective library programs in order that all these may understand more fully the problems and needs of their libraries, what they propose to do about these needs, and how libraries and books may be used most effectively in the work of theological education.

A third feature of the program will be the attention given to making faculty, administrative officers, and others, cognizant of the librarian's problems stemming from the new dimensions in the academic community and the world of publishing today. Visiting consultants will be available to assist in making impartial surveys of libraries desiring such service. It is hoped also, as a result of these achievements, that stronger personnel will be attracted to theological library work as a career because of the increased opportunity and incentive in these positions.

The Sealantic pledge will extend over a five-year period beginning July 1, 1961. The Seminary and its Library have already taken the preliminary steps necessary for participation in what has been termed, as far as is known, "the most generous grant ever made to a library association for a book-purchasing program." One thousand dollars has been allocated from a bequest permitting such apportionment, and thereby supplying one-third of the amount for one year above the regular library budget. Sources for the additional thousands of dollars will have to be found inasmuch as the Seminary budget for 1962 had already been determined before the Sealantic grant had been announced.

Professors Folkemer, Gritsch, and Myers, with Librarian Schmidt, compose the Seminary's committee to help meet the conditions for participation in the Program and its benefits.

LOYALTY FUND NEWS

Annually, the Loyalty Fund Appeal of the Seminary goes out to all alumni and friends. The purpose of this fund has been set as the financing of library purchases. Generally, above $2,000 is provided for this cause. We have been able to keep our library up to the best standards through the generous response of our alumni. Last year's fund reached a total of $2,050.

An added incentive for generous giving this year is provided by the Sealantic Fund, the Rockefeller Brothers gift to theological education. This fund proposes to match dollar for dollar every appropriation made by a seminary for the purchase of books above the amount of its regular budget. This offer has set a top figure of $3,000 in any year for three years. Gettysburg Seminary has already appropriated $1,000 for this purpose. A generous response to the Loyalty Fund Appeal may push the amount up to a limit of $3,000. No more important objective exists at the Seminary than the library and its treasures. Every alumnus will want to help by increasing his regular contribution in view of this generous proposal.

DR. HEIKKINEN WRITES FROM HELSINKI

Faculty members have been happy to hear from their colleague on leave in Finland. Extracts from the letter follow.

"A word about life in Helsinki. We catch a glimpse of the sea, of many islands and ships, from our third floor apartment. Nearby are extensive walks among white birches and pines. The weather has been most agreeable, summer clothes being quite adequate. Living expenses are very high in many areas but incredibly low in others—for example, milk, bread, and concert tickets.

"Life here need not drive one to boredom. Quite the other way around there is, in this smallest metropolis of the world, a superabundance of excellent presentations, scholarly and artistic. The Finns maintain world-wide relations, not only in providing fruit from Israel and textiles from Red China, but also in ongoing cultural contacts. The educated Finn is able to communicate in several languages for the simple reason that as a citizen of a small country he can educate himself only by mastery of other tongues.

"The pace of work at the University is quite different from ours. There is less classroom activity, and consequently more concentration on a particular subject in a lengthy lecture period. Students obtain less orientation, but bear a greater measure of personal responsibility for mastery of subject matter. To say these things is not to make comparisons in terms of value judgments because the two systems arise from completely different foundations. In the field of psychology and sociology there is a growing concern and basic studies of unusual interest are being carried out. While the effective combination of theological and practical training might seem too slow for us nevertheless the resources are impressive, and in some instances the progress made is quite significant.

"I have been carrying out my lectureship on interpretation of the ways in which Christian faith and the Bible have been understood in our country in the past decades. I also participate in a seminar on the meaning of the Dead Sea Scrolls and the Egyptian discoveries. This group meets once a week to do "battle"; there are 18 students and three professors.

"I have also had the good fortune to make the acquaintance of Dr. von Wright who delivered the Gifford lectures last year and has just prepared them for the press. I attend his seminar on the theory of norms. His home is close to ours. . . ."

FIELD WORK, 1961-62

The Junior field work program began on the last Sunday in September with 32 students out in churches. Two things are unique concerning the program this year.

The first is that the program is now granted academic credit and the group participates in a class, J501, *Introduction to the Christian Ministry.*

The second is an experimental group in which four students are serving as a team at St. Matthew Church, Hanover, Pa. This is an attempt to weigh the values of a group dynamics experience, as well as service in a large church with a staff ministry. This experiment, while new to Gettysburg Seminary, is done on a regular basis in such schools as the University of Chicago Divinity School and Yale Divinity School. It will be interesting to assess the values of this type of program as over against the traditional single student in a church system.

The students and the churches they are serving are as follows:

Student	*Church*	*Pastor*
Donald R. Almy	Zion, Fairfield, Pa.	O. Kroeger
Donald S. Armentrout	St. Paul, Littlestown, Pa.	L. H. Roller
Gilbert C. Askew	St. Matthew, Hanover, Pa.	H. J. McCarney
Robert W. Boltz	Redeemer, Harrisburg, Pa.	H. D. Cressman
Douglas E. Cromer	St. John, Lancaster, Pa.	G. J. Martin
John P. Fogarty	St. Paul, Biglerville, Pa.	H. W. Sternat
Walter P. Fogarty	Memorial, Shippensburg, Pa.	E. Turnbach
Richard Graf, Jr.	Jerusalem, Baltimore, Md.	D. H. Manrodt
John Hagedorn	Haven, Hagerstown, Md.	R. E. Blanset
Robert Hartman	Zion, Middletown, Md.	A. R. Burkhardt
Roland C. Hobbs	Good Shepherd, Frederick, Md.	G. L. Boyer
Michael L. Horch	Trinity, Lemoyne, Pa.	A. H. Fenner
Tommy W. Hurlocker	St. John, Shiremanstown, Pa.	C. Berkobin
John H. Junghans	Memorial, Harrisburg, Pa.	J. E. Morecraft
Warren Karshin	Christus Victor, Baltimore, Md.	P. T. Manrodt
Joseph W. Kiser	St. Paul, Upperco, Md.	B. B. Maberry
Neal F. Layser	Zion, Lebanon, Pa.	W. E. Swoope
Larry McConnell	St. Matthew, Hanover, Pa.	H. J. McCarney
Raymond Mitchell	St. Matthew, Hanover, Pa.	H. J. McCarney
Howard W. Myers	Christ, Gettysburg, Pa.	R. W. Koons
Neil E. Newton	St. John's, Hagerstown, Md.	G. E. Whetstone
Edward L. Palmer	Ascension, Baltimore, Md.	O. W. Carlson
Edward H. Peppler	Grace, Westminster, Md.	E. A. Falkenstein
Clayton Reaser	St. Matthew's, Harrisburg, Pa.	H. B. Helfrich

H. Frederick Reisz, Jr.	Pres., Luther League of America	
Irwin S. Suplee	Christ, Hagerstown, Md.	A. R. Burkhardt
James W. Tipton	St. James, Gettysburg, Pa.	P. L. Reaser
John V. Trautwein	St. Matthew, Hanover, Pa.	H. J. McCarney
Edward Van Amerongen	Epiphany, Baltimore, Md.	R. C. Myers
Edward L. Vogelsong	St. Matthew, Lancaster, Pa.	D. R. Gallion
Allan S. Wysocki	Zion, Landisville, Pa.	G. M. Ruoss
P. Philip Zimmerman, Jr.	Christ, Elizabethtown, Pa.	R. L. Fetter

THE AUXILIARY OF THE SEMINARY

Plans of the Executive Board of the Auxiliary were discussed and completed at a meeting of the Executive Board on September 30. The organization has developed markedly in its program and its promise. The present project is the furnishing of a faculty lounge. This is a one-year project due to a number of uncertainties regarding future use of physical plant.

The date for the May meeting was set tentatively as May 8, 1962, with a reserve date of May 15. Dr. Henry Endress, Executive Director of the Lutheran Laymen's Movement, will be the speaker. The theme of the meeting is "Here am I, Lord, Use Me." Dr. Endress, a layman, was chosen largely because of his part in the making of the Film on the Ministry, which will be shown if feasible at the time of the meeting.

STUDENT ACTIVITIES

Several committees and interest groups provide opportunities for the campus community to engage in extracurricular activities for the purpose of fellowship, creativity, and recreation.

The Missions Committee is a volunteer student organization which has as its main goal providing a social ministry to the guests at the Adams County Home and the inmates of the Adams County Jail. The committee chairman is appointed by the president of the student body, and he in turn usually appoints two assistant program chairmen, one responsible for the home and one for the jail. Every Tuesday evening at 6:15 o'clock cars leave for the jail. There, from 6:30 until 7:00 p.m., students visit with the inmates. The usual order of service is: hymn, reading of Scripture, prayer, meditation, closing hymn. About half the time is taken up with talking to the men. Occasionally the meetings are given over entirely to discussion of religious topics, often arising spontaneously. Wednesdays from 3:00 to 4:00 p.m. the committee visits the County Home. About 45 minutes are used for visiting with the guests, either in their rooms or in the sitting rooms. The last 10 or 15 minutes are used for devotional service. In addition to the weekday visitation, the committee indirectly assists with aids for the Sunday worship services, which are led by students on the supply preaching schedule.

The Women of the Seminary, under the direction of an executive committee consisting of Mrs. Nesbitt, Mrs. Hess, Mrs. Bomberger, and Mrs. Hale, have planned regular meetings throughout the academic year. Various informal lectures, dramatic readings, study groups, and social events are featured. A Drama Committee is planning a play for the Lenten season.

The Seminary Choir again plans several tours serving communities with their usual enjoyable artistry. A quartet will provide a musical program for the meeting of the National Church Council in Harrisburg on November 8.

The Lutheran Student Forum is preparing a seminar at State College on the subject of Healing and Health from December 13 to 16. Selected seminary students, under the leadership of Dr. Frederick Wentz, are engaged in preliminary studies of this topic and will participate in the exchange of ideas for which this seminar provides.

Other student activities include such enterprises as the edition of the *Theolog,* the planning of daily worship, extracurricular lectures, programs for the choir, and athletics.

INTRODUCING OUR NEW STUDENTS
AUTUMN QUARTER, 1961

Donald Rodger Almy B.A., Hartwick College, 1961	Cobleskill, N. Y.
Donald Smith Armentrout B.A., Roanoke College, 1961	Front Royal, Va.
Gilbert Charles Askew A.B., Susquehanna University, 1961	Baltimore, Md.
Robert William Boltz B.S., East Stroudsburg State Teachers College, 1953	Nanticoke, Pa.
Betty Lynn Bowman B.A., Thiel College, 1961	Watsontown, Pa.
Calvin Harvey Cole, Sr. B.A., Lebanon Valley College, 1961	Reisterstown, Md.
Douglas Eugene Cromer B.A., Elizabethtown College, 1961	Hanover, Pa.
Elizabeth Anne Eser B.S., State Teachers College, Towson, Md., 1959	Baltimore, Md.
John Paul Fogarty B.A., University of Maryland, 1961	West Hyattsvillle, Md.
Walter Phillip Fogarty B.A., University of Maryland, 1961	West Hyattsville, Md.
Frank Edward Frey, Jr. B.A., Lycoming College, 1961	Williamsport, Pa.
Richard Byron Graf, Jr. A.B., Lenoir Rhyne College, 1961	Statesville, N. C.
Bernhard John Hagedorn, Jr. B.A., University of Maryland, 1961	Mendham, N. J.
Robert James Hartman B.A., Thiel College, 1961	Washington, Pa.
Roland Carl Hobbs B.S., University of Baltimore, 1959	Baltimore, Md.
Michael Lee Horch B.A., Thiel College, 1960	Hammersley Fork, Pa.
Tommy Wayne Hurlocker A.B., Lenoir Rhyne College, 1960	Kannapolis, N. C.
John Henry Junghans, Jr. B.A., Wagner College, 1961	Ozone Park, N. Y.
Warren Stanley Karshin B.A., Thiel College, 1961	Johnstown, Pa.
Joseph Ward Kiser A.B., Gettysburg College, 1961	Johnstown, Pa.
Gerhard Klaassen B.A., Bethel College, 1961	Laird, Saskatchewan, Canada
Thomas Samuel Kramm A.B., Bucknell University, 1961	McEwensville, Pa.

Mary Elizabeth Krug .... Baltimore, Md.
A.B., Gettysburg College, 1961
Carol Louise Lange .... Wilmington, Del.
A.B., Gettysburg College, 1961
James Robert Larson .... Baltimore, Md.
B.A., Albright College, 1961
Neal Fisher Layser .... Richland, Pa.
M.Ed., Franklin and Marshall College, 1956
Leon Allen McCleary .... Red Lion, Pa.
B.A., Lycoming College, 1961
Larry Adams McConnell .... Havertown, Pa.
B.S., Drexel Institute of Technology, 1961
George Raymond Mitchell, Jr. .... York, Pa.
A.B., Gettysburg College, 1961
Howard Warfield Myers .... Washington, D. C.
B.A., George Washington University, 1961
Neil Edward Newton .... Baltimore, Md.
B.A., The Johns Hopkins University, 1961
Grant Groff Noll .... Lancaster, Pa.
B.A., Goshen College, 1958
Edward Leo Palmer .... Hagerstown, Md.
A.B., Gettysburg College, 1960
Edward Harry Peppler .... Baltimore, Md.
A.B., Gettysburg College, 1961
Clayton Paul Reaser .... Gettysburg, Pa.
A.B., Gettysburg College, 1961
Howard Frederick Reisz, Jr. .... Pittsburgh, Pa.
A.B., Gettysburg College, 1961
Leon Ernest Rowe .... Lewistown, Pa.
B.A., Albright College, 1958
Ray Willard Schloyer .... Nescopeck, Pa.
B.S., Bloomsburg State College, 1959
Douglas Charles Stange .... Kenosha, Wis.
B.S., University of Wisconsin, 1960
Jacob Frederick Stover .... York, Pa.
A.B., Messiah College, 1955
Irwin Shaw Suplee .... Duquesne, Pa.
B.S., Waynesburg College, 1956
James Wesley Tipton .... Bellwood, Pa.
B.S., The Pennsylvania State University, 1957
John Victor Trautwein .... Baltimore, Md.
A.B., Gettysburg College, 1961
Edward Garritt Van Amerongen .... Albany, N. Y.
B.S., State University Teachers College, Oswego, 1961
Edward Lee Vogelsong .... Harrisburg, Pa.
A.B., Gettysburg College, 1961
Elizabeth Ringo Waid .... Washington, D. C.
B.A., Earlham College, 1958
George Edward Weaver .... Modesto, Calif.
B.A., Huntington College, 1950
Allan Stephen Wysocki .... Berwick, Pa.
A.B., Gettysburg College, 1961
Paul Philip Zimmerman, Jr. .... Aaronsburg, Pa.
A.B., Susquehanna University, 1961

TO ENTER WINTER QUARTER

Arthur Carlton Kappler, Jr. .... Rochelle Park, N. J.
B.A., Wagner College, 1956
Jay Robert MacKie .... Lewisberry Pa.
B.A., Elizabethtown College, 1961
Arthur Leslie Ohl .... Bloomsburg, Pa.
B.S., Bloomsburg State College, 1960

THEOLOGICAL TASK OF THE CHRISTIAN WORLD MISSION

Installation Address by Lawrence D. Folkemer

This address, in part, may be considered an apologetic for my installation as a professor in the department of theology; not an apologetic for my competence in the field, but the recognition of an important dimension in the theological task of the Church, as well as of theological education. The apologetic must be offered in humility, which means, on the one hand, acknowledging the poverty of the Church's thinking in crucial areas of thought, and on the other the natural limitations of this apologist.

If the "world," and not merely "Christendom" (assuming the word still holds real value) is still the "parish" of Christianity, then the Church has a theological task greater in intensity and scope than that of the early Christian community. There are, of course, vast differences between the position of the Church in the first centuries and in our own century. As the "New Israel," early theologians could claim for the small Christian community a significant if not altogether impressive history; but the believers themselves were under no delusion about their status in the pagan world. And for a considerable time they were illegitimate. Twentieth century Christianity, on the contrary, is the legatee of a long and impressive tradition which has largely mothered our western culture, a culture which in turn has influenced, in important respects, the entire non-Christian world. Such prestige was not enjoyed by the early community.

Again, the problem of the early Church was the exhilarating one of "growing up" and making conquests; the problem of the modern Church is that of "staying alive" and of being renewed. Whereas the early warriors of the faith assailed the enemy in thought and life, even snatching intellectual weapons from their hands to perform the "coup d'etat" (or was it a "coup de grace"), latter day Soldiers of the Cross, in their mission to the ends of the earth, have often got bogged down in trench warfare, defensively battling for their life. The two ages are different and in more ways than we have elected to describe, but in one decisive respect, we stand where they stood; *namely, on the front of a vast and complex intellectual battleground where all the best forces of the army of the living God must assemble, clergy and laity, theologians, philosophers, scientists, sociologists, psychologists, business, labor, armed with all the spiritual weapons offered by the Triune God, to do battle through mind and life, for the redeemed yet unreconciled world.* A world characterized by unprecedented technical, organizational and scientific achievements and at the same time by disillusionments, cynicism and fear of final self-destruction, is still a world under the sovereign love of God. For that reason the theological task is significant and complex. For that reason, also, the theological assignment is an exacting, scientific and articulate one, but for the same reason a highly relevant and practical one. It calls forth the labors of the specialists and practitioners, in the Church and in society. If the message of the Church in our age is to be anything more than subtle theological jargon, or interesting biblical word-studies, that is, if it is to have any redemptive meaning for the human situation, it must be more than sincere and devout, it must be intelligible and "pragmatic" enough to speak to man's total condition, personal and social. Perhaps, the reason why modern man hardly expects from the Church anything relevant to his dilemmas, is because the theology of the Church has often remained untranslated to life. Theology must be "bilingual," close to its origin in revelation yet communicable to the world.

Theology for the Mission in the Non-Christian World

At this year's end, delegates from all the member Churches of the World Council of Churches will meet at New Delhi for the Third Assembly of the Council. Unlike the previous meetings of the Assembly, this one will be called upon to give serious thought and action to the (organizational) integration of the International Missionary Council into the World Council of Churches. There are immense theological implications in that merger, not only for the two agencies but for the Church of the 20th Century.

The merging of these two great movements in 20th century Christianity underscores the immense importance of one area of the theological task. That task is the development of a theology of missions. Theology has never had a more arduous assignment. The crisis confronting missions today is essentially theological.

The Church and the Mission have lived in such isolation from one another that the biblical renewal and theological revival of the last thirty years have hardly penetrated into missionary thinking. And because of this separation, not only has there existed a theological barrenness in the Mission Church but Christian theology has hardly begun to see its responsibility for interpreting the Christian message in terms of non-Christian faiths. In an interdependent world like our own where it is no longer possible to run away from each other, and where the deepest issue, as Hendrik Kraemer points out, in the total meeting of East and West is likely to be the religious issue, Christian theology must address itself to that problem. And the problem is by no means simple. A recent publication of an ecumenical symposium on "The Theology of the Christian Mission," indicates how diverse and ofttimes confusing modern Christian thought is on this question. The diversity of thought is by no means to be considered a liability or a cause for despair. It demonstrates the existence of vitality and ferment in contemporary theology. Too pat an answer from some theological circles is no solution. That pat answer of dogmatic rejection of all religions, ofttimes without critical evaluation or appreciation, has been offered before. And it simply will not do. It is not the lack of uniformity of thought in the approach to the non-Christian faiths which is disturbing; rather it is the confusion and the unpreparedness of the Church which is the cause of alarm. Christian theology has seen fit to postpone its real encounter with other religions, busying itself with assignments within Christendom. These assignments were important and had to be attended to. Nor are they concluded or ever will be. But the Christian conflict is always global. As "God was in Christ reconciling the *world*," so Christian thought must do battle continuously on many fronts. And one of the "frontline" areas is the religious but not Christian world. This is not a question of stepping up Christian activity, sending out more missionaries, despatching greater funds. In some places these are welcome and urgent, and some places not. I repeat, the great task is theological. As one of our most prominent and effective missionaries said to me personally, and his life has been spent in an area of the world where the theological task has been falsely considered to be lighter than elsewhere (though that area is rapidly responding to the Moslem faith), "The great need of our missionaries is a more thorough understanding of the Christian faith and a theology of Missions." The African native may be illiterate and unsophisticated (though this is rapidly changing) but he is intelligent, and his mind is not a vacuum into which Christian ideas can be simply poured. It is a mind inhabited already with conceptions, misconceptions and questions. And the task of helping to shape that mind into a center of Christian faith and understanding is a theological art.

Again, the responsibility for leading a Japanese Buddhist University student to see that Buddhist philosophy, however advanced and marked by insights, is not the solution of the problem of Truth for the human mind is no mean task! "The Spirit will guide men into the Truth in its entirety," into an understanding of the Lord Jesus, but the spirit functions through the mind of the Church and as that mind is communicated through human witnesses. The witness is the strategic instrument, advancing or obstructing the advance of the faith. No small wonder the comment of our missionary.

Though the purpose of this address is not to attempt to tackle the content of such a "theology of missions," a brief comment may serve to indicate some of the principal lines along which such a theology must move. The greatest stone of stumbling is the doctrine of the person of Christ. Paradoxically, the religions of the world are at the same time most attracted by the life and thought of Jesus and most repelled by the doctrine of His person. Some religions have even found a significant place for Him in their Scriptures and prominent writings. Pictures of Him may be seen in Hindu homes. But it is the evangelical Christian *doctrine* of Him which is the stumbling-block; the uniqueness, the finality, the exclusiveness of the historic incarnation, Christ, as *The* Way, *The* Truth, *The* Life. The theme of the Third Assembly of the World Council of Churches in New Delhi, "Christ *The* Light of the World," is certain to send up reverberations throughout the Far East, even as Evanston provoked the theme, "Buddha, the Hope of the World." Christ as *a* light of the world among other lights, even a principal light, offers no special offense. A Christ *quantitatively* different, different in degree, may be inoffensive; Christ *qualitatively* different, different "in kind," in essence, is an obstacle to all the religions. Theology would appear to be at an apologetic impasse. The dogmatic problem is a serious one. But the offense of the *doctrine* is one thing; the offense of *Christ* Himself existentially faced is another. The latter becomes a universal offense, as well to Christians as to non-Christians. And here the two may possibly meet—in repentance and humility.

The nature of God and His revelation to mankind is another of the lines of encounter between Christian theology and other faiths. Though the impersonality of the Absolute in Hinduism, and the seeming denial of the existence of an Absolute in Buddhism would appear to preclude any possible basis of dialogue here, it must be kept in mind that there are other strands of thought, respecting this subject, in both of these faiths. Hinduism has never historically excluded the idea of the personality of God, and Buddhism in one of its two principal forms has never been altogether happy about a God-less religion. Islam and Judaism, both rigidly monotheistic, present a special problem to Christian theology.

Again, all faiths have some concept of salvation. For one, it may be deliverance from the endless rounds of rebirth into a blissful peace; for another emancipation from ignorance or bondage to a material world into a sublime knowledge or wisdom; for still another the final reward of an everlasting existence in a sensuous heaven or paradise. However different their ideas may be, they have this in common, namely, belief in the necessity for a changed human condition. A true understanding of that condition and the source of the power for redeeming it, provide the meat for theological encounter.

Other lines of thought need to be followed through in the theological encounter; the nature and destiny of man, the meaning of community, the significance of history and the relevance of religion to the problems of society. The Church in her evangelism, or in the midst of her economic and social-welfare programs cannot ignore the difficult theological problem. Though she must maintain her essential "missionary nature" (which to renounce would be the denial of her Lord), at the same time she cannot forfeit a full understanding, appreciation and concern for non-Christian culture and life. The need is for a prolonged, comprehensive, non self-assertive mutual re-evaluation of the Christian message in the non-Christian society. It is a great theological venture to be entered into carefully and cooperatively but not timidly. Any such theological venture, guided by the Holy Spirit, rooted in the biblical and historic tradition of the Church need not tremble before the threat of heresy. There does not exist anywhere in Christendom a "naked" Christianity free from all cultural accretions. The Bible is witness and the theological history of the Church reaffirms it, that whenever Christianity has made its conquests in the world, it has become a richly colored, many-splendored thing. Yet the Gospel has not been impaired; it has thereby revealed the true goodness of its news. If there is to be a Christianization of Asia it will be on the ground of an Asianization of Christianity. One-way traffic in the world mission of the Church is at an end. The word "mission" will have to be expanded to include the translation "receiving" as well as "sending." The mission has become an *Interchange*—an interchange of people, resources, and thought. And the new shape of the Christian world theology will have to be truly indigenous and truly ecumenical. To lose the dimension of one is to weaken the value of the other.

Now what meaning does this task of theology have for the Seminary? At face value it would seem some steps removed from the training of men for the pastoral ministry of the Church, somewhat less removed in importance should some be prepared for the teaching ministry, and in no sense secondary for those who are headed for overseas ministry. At the lower level in the ascendency of value, the study of other faiths and the Christian confrontation of them is no insignificant part in the larger theological education. There may be at least a partial analogy here in the academic study of history in the colleges and universities of the Western World. Only in comparatively recent times has any thorough consideration been given to the history and culture of the Far and Near East, and then largely through Western, though often scholarly, eyes. Even Christian higher institutions established in the Far East were largely content to offer courses in Western history, Western culture, Western literature, Western language. Now the world picture is radically changed. Some small compensations have come out of world conflict. To study one area of world history to the virtual exclusion of another vast section of the world is not merely provincial, but sheer folly and even hazardous. In somewhat the same way, to engage in the study of the Christian faith, with little or no knowledge of religions of the world which make up the majority of mankind, is not only a sign of the insularity of Christianity but is in some sense a justification for the Eastern charge that Christianity *is* a "Western" religion. Furthermore, how do we arrive at a full appreciation of the meaning of universality?

But at the higher level of value, a serious study of the non-Christian faiths, not merely as a "science of religions," but vis-a-vis Christianity, confronts one sharply and edifyingly with the fundamental issues of Christian theology in the world mission of the Church. For here the central claims of Christianity are brought most seriously into question. By the same token, in dialectical contrast, one is enabled to see more vividly the redemptive character of the Christian faith. Furthermore, the theological student of today, the pastor of the next day, will not be so securely isolated, as my own generation was, from the intellectual responsibility of teaching the faith in the context of other faiths. He will find his flock reading books on "Christian Yoga," "Zen and Psychotherapy," "Introduction to Asian Religions," "Confucian Notebook," "The Meaning of the Glorious Koran," "Teachings of the Compassionate Buddha" and scores of others. This very open field on religion may become a principal channel for the "teaching-pastor" to offer his congregation something more than theological pabulum.

A Translatable Theology

If one great task of modern theology in the Christian World Mission is to come to grips with the non-Christian faiths, no less a challenge is to arm the Church for the battle with modern culture and the problems of man in society. Two comments from contemporary Christian leaders, one of whom was a martyr, may serve as our focus: "How can the Church proclaim deliverance to the captives when it has been so incontrovertibly demonstrated that the Church itself lives in captivity?" And the other: "God wants to be praised in the midst of the world and not in pious conventicles." People imagine that you can have a Church without any real relationship to the world, have no true understanding of the meaning of the Church, nor any sincere regard for the world. Neither the Church nor the world have any significance in isolation from one another. Is there truth to the charge that the Church of the living Christ does not live, except in captivity? That is, has it been content to be self-contained and withdraw its gaze and its ministry from the world? Has it, like the Medieval Church's enslavement of the sacraments (against which Luther burned so furiously), imprisoned its theology in such technical language that theologian talks only to theologian, and the message of the Church to the world is muted? If this is so, the biggest job of theology is to make sense to the world. If theology is the Church "at thought," and theologians are the leaders of the thinking of the Church, then somehow it must become more than a "technical language," largely unintelligible to Christians and thus to the world. Otherwise the Church has no word for the world. Theology becomes cloistered.

Perhaps, what it comes to, is the need for two orders of theologians; the "scientists of theology," like the research scientists of the natural world, and the "transmitters of thought" whose business it is to translate Christian thought to the problems of man in society. A technical theological language is essential to a systematic scientific study of theology. But there must be no halos around it. Theology for angels is little value to men. Theology must help the Church to fulfill its task in this present age, to be the Church for the world.

One of the greatest criticisms leveled at the Church is that it has lost communication with the world. Modern man has come to expect from the church only "pious cliches," spiritual generalizations, not relevant divine guidance in the midst of perplexing problems. But it has a right to expect direction and perspective. If, as Dietrich Bonhoeffer said, "God wants to be praised in the midst of the world and not in pious conventicles," Christian thinking, preaching and teaching must be translated all the way down to given human situations. If Christian dogma is not so translatable it will not be accepted.

The love of God in Christ, for example, cannot be just talked about, as if by the very mention of it, its meaning has been clearly conveyed. What, really, does it mean to be loved by God, and what concrete bearing does that have upon the conduct of my life in the given situation in which my life is lived? Further, is this message fulfilled when it has been communicated to the individual, or does its proclamation have significance also for the corporate structures of human society, for social issues which plague mankind? What does "the love of God in Christ" mean? Ecclesiastical language has always to be translated or it remains irrelevant and impotent.

We said earlier that the task of theology is to arm the Church for the battle of the Gospel in the world. It cannot be cloistered. It cannot exist for itself. It must be made intelligible. In reality, it must be prepared to enter into an active partnership or continuing dialogue with every facet or at every meeting place of modern life and culture. If you please, it must become pragmatic. There is no Christian economic, political or social system but there is certainly a Christian attitude toward all systems. If there is a Lord of all creation, then nothing that happens in that creation can be foreign to theology. And no living theology can be unconcerned about anything that takes place in that created order. No secular thing is purely secular; no religious thing is narrowly religious. Here is where clergy and laity meet, at the battleground of the world. Here theology must speak to philosophy and philosophy must reckon with theology; here science can speak with religion and religion with science; here under the roof of God, all life converges, or denying that, all life collapses. "God wants to be praised in the world" because God created the world, loved the world, redeemed the world. The theological task is to proclaim that fact. More than proclaim it, to engage in the world-wide, life-long struggle, to see it realized.

The theological task of the Church in the Christian World Mission is immense. And it is a task in which the whole baptized membership of the Church has a part, at varying levels of responsibility and according to the particular gifts of the Spirit which each has received. No one is a mere spectator. Every Christian is called to be something of a theologian, i.e., one who can give a reason for the faith that is in him, and then manifest, in word and action, the Lordship of Christ in the world right where he is, and lives and labors.

BOOK REVIEWS

Old Testament

BY JACOB M. MYERS

The Old Testament: Its Origins and Composition. By Curt Kuhl. Translated by C. T. M. Herriott. Richmond: John Knox Press, 1961. viii + 354 pages. $4.50.

This is no run of the mill introduction to the Old Testament. While it is naturally concerned with matters requiring treatment in introductions, it has vastly more than those aspects. It is pervaded by a sympathetic spirit that makes the product more than the bald results of a scientific exercise. Kuhl looks upon the Old Testament primarily as a book of religion whose impact upon the world has been fraught with tremendous consequences for men and nations. But at the same time it is a very human book whose origin and transmission were subject to human limitations and laws like any other body of literature.

The book consists of five chapters, a conclusion and an appendix dealing with the Apocrypha. The introductory chapter is most significant. There the author points out that the Old Testament "contains the religious testimony of two basically different religions"—i.e. of Judaism and Christianity. While not everyone would draw the line so sharply (cf. James Parkes, *The Foundations of Judaism and Christianity:* Chicago, Quadrangle Books, 1960), it is quite true that the Old Testament is *the Bible* of both. "Long before the New Testament existed and before the Gospels and the apostolic writings had been gathered together into a special Christian scripture, the Christian community, from its very beginning, valued and honoured the Old Testament as its own Holy Scripture" (p. 1). The author goes on to show that it was the Bible of our Lord from which he received his inspiration, direction, message and personal comfort. To it he referred many who came to him for guidance and help. However, he did not hesitate to distinguish between the temporary and eternal elements—"you have heard, but I say to you." He had come not to undermine the Law and the Prophets, but "to complete them" (NEB). The apostolic teaching too is full of material drawn from the Old Testament and applied to the situations of the times. But the break with Judaism had serious consequences, not always edifying and certainly not calculated to enhance the views of Scripture held by it. Though the Christians went their own way, they resolutely rejected the extravagances of Marcion (2nd cent. A.D.) who denied any connections with the Old Testament. The use the reformers made of it is astounding, in view of the trends of much protestant theology today, especially Lutheran. The interesting and effective way in which Kuhl deals with the history and use of the Old Testament throws into clear relief the ephemeral character of much of our current popular theology with its conception of grace (cheap for the recipient), with God picking up the check.

Chapter II contains a clear cut treatment of the great documents which compose the Torah (Law). One of the characteristics of this volume is the way the biblical materials themselves are utilized—each section has a detailed account of what these documents or books contain. Chapter III deals with the Former Prophets (Joshua, Judges, Samuel and Kings). Nearly a hundred pages are devoted to an excellent study of the Latter Prophets (Ch. IV)—which ought to be followed by a rereading of the author's other book on *The Prophets of Israel* (John Knox Press, 1960). Ch. V treats the remainder of the books of the Old Testament—the Writings (Psalms, Job, Proverbs, Megilloth, Daniel, Ezra and Nehemiah, Chronicles). Of particular value is the chronological table which lists all the various stories, genealogies, histories, prophetic oracles, etc., according to the period from which they date. That will be especially useful for students and teachers. Added by the translator is a twenty-eight page bibliography of outstanding books or monographs dealing with almost every phase of Old Testament study—a much better arrangement than that of the German original where it is hidden among the notes.

The John Knox Press deserves commendation for handling Kuhl's two books in this country. The reviewer has referred to these volumes again and again in his lectures; now he can direct his students to the translations where they can drink from the fountain source itself. The book editors of the John Knox Press have rendered a valuable service to serious Bible students in America.

Egypt of the Pharaohs: An Introduction. By Sir Alan Gardiner. Oxford: Clarendon Press, 1961. XX + 461 pages. 35s.

Ancient Egypt: A Cultural Topography. By Hermann Kees. London: Faber and Faber, 1961. 392 pages. 42s.

Here are two fascinating studies of different phases of Egyptology in which the biblical scholar must of necessity be greatly interested—not just because of the direct contacts between the Hebrews and the Egyptians, between Canaan and Egypt, but because Egypt was one of the twin foci of the ancient world with which the former were in much closer association than is generally believed. The ancient world formed a cultural continuum any element of which may be neglected by the Bible student only at the peril of a definitely one-sided view.

Sir Alan Gardiner's book presents an introduction to Egyptology through a study of the Pharaohs. Each ruler, whose exploits have been dealt with by ancient historians or by the monuments, is discussed so that we have here a treatment of Egyptian history and life through personalities. That approach makes for a most interesting and, in many ways, unique exploration of the subject. The author's method and purpose are best set forth in his own words—"my present book has been written from an avowedly philological point of view. Hence the many excerpts from the original texts, with which I have dealt somewhat more freely than if I had been catering for advanced students." From those quotations from the sources the reader gains the peculiar flavor of Egyptian thought, thought forms, expressions and scribal methods. Through an understanding of these factors alone can one really come to know the mind of the people.

The book is divided into three parts. Part one deals with ancient and modern Egyptology, that gleaned from the ancient historians and that pieced together from the disclosures of the various inscriptions. A chapter is devoted to the language and its symbols—one of the most interesting and suggestive phases of the whole work. There is a short chapter on the land, its neighbors and physical resources; another on the foundations and nature of Egyptian history. Part two, a series of nine chapters, takes us from the time of the Pyramid-builders to that of Alexander the Great. Part three, only two chapters, contains an excellent summary of what is so far known of the Prehistory of Egypt and Dynasties I and II. There is a long appendix on the kings from Manetho, the king lists and the monuments. Twenty-two plates, seventeen figures and three maps help the reader to visualize the material discussed.

The reader lays down this book with the feeling of having been introduced to the personalities dealt with by one who has lived long and richly with them. Sir Alan Garinder, the nestor of British Egyptologists, is known to all students of Egypt by his unsurpassed grammar which will long remain the standard treatment. That great work together with this volume and especially *Ancient Egyptian Onomastica* reflect not only a consuming interest but a profound love for Egyptology on the part of Sir Alan.

Hermann Kees' book is based on articles prepared by him for the famous Pauly-Wissova *Real-Encyclopädie der klassischen Altertumswissenschaften.* The original German edition came out in 1954. Again it must be said that this is not a history in the ordinary sense of the term but, as the subtitle indicates, a "cultural topography," i.e. the story of the culture of the Nile Valley and its prominent city complexes from Napata (above the third cataract of the Nile) to the delta, as well as the Fayum. The material of the volume is presented in three sections: "General Considerations" which deals with the character of the Nile Valley, its geological formation and peculiarities, its geography and the earliest settlements located there. "The Topographical Framework of Egyptian Civilization" presents an interesting and authoritative discussion of the chief characteristics of the country such as the flooding of the Nile and its significance, the handling of the needs for irrigation, the agricultural products of the land and its domestic animals. The all-important factor of the Nile in the development, character and history of Egyptian civilization stands out clearly in the author's treatment in Ch. III. In that connection he discusses the contrast between the valley and the desert, the caravan routes, the Libyan oases and the procurement of raw materials and the necessary involvement in foreign entanglements. "Cities and Districts" is, in many respects, the most significant part of the book for the general reader interested chiefly in the accomplishments of the Egyptians during a period of nearly three millenia. Here the author includes such familiar complexes as Memphis and Heliopolis, the Delta area—particularly Sile, Tanis and Naucratis—, Heracleopolis and the Fayum, Abydos, Thebes, Amarna, the frontier cities—Aswan, Elephantine and Philae—, and Napata. There is also an outline summary of Egyptian history and forty-six plates are interspersed throughout the book.

The location, structure (physical and political), history and personalities involved in each case are discussed. Accompanying each discussion is a sketch map (not included in the German edition which has only a general map) which details every site of the city or district dealt with in the chapter. Perhaps the one on Amarna may serve as an example because of the short period of its existence (it was built on virgin soil) and its interest for the student of the Old Testament. This was Akhetaten, the city of Akhenaten (IKhnaton or Amenophis IV) known to us chiefly as the place where the famous Tell el-Amarna letters were found. It is located some 175 miles south of Memphis, on the east side of the Nile, in the fifteenth nome. The whole area is less than ten miles in length. "Vegetation grows only on a strip of land along the river bank averaging about one-half mile in width, while the broad semi-circle behind rises up in stony undulating slopes to meet the even stonier downward slope of the desert." Here the heretic king decided to construct his famous city dedicated to Aten, the solar disc. The city complex contained a host of important buildings such as the great temple of Aten and other places of worship, the palace, the so-called North Palace, the summer palace (Meru Aten), the workmen's village and the stelae at the southern end of the bulge and at the northeast side of it. On these stelae are inscribed the story of the founding of the city—details of the construction of the sanctuary of Aten, the palaces of king and queen, the directions for the building of the tombs of the royal family in the mountains to the east, as well as for those of the priests and royal officials. Possibly most interesting of all is the description of the houses of officials uncovered by the German and English excavators in 1911 and 1922. There were the villa of Nakhte, the vizir, the house of the high priest Pawah, the sumptuous abode of Panehsi, the first servant of Aten and those of others. Each house had entrance halls, side-rooms for servants and keepers of the house, reception rooms, bedrooms, bathroom with basins and running water and a lavatory. There were also a kitchen, offices and storage rooms. Of course those were the homes of the well-to-do; those of the workmen were different and often quite miserable.

This affords a general idea of the content and method of Kees' book. The English tranlation is excellent. These two books supplement each other and furnish those interested in Egypt with a wealth of information on its history, chief personalities, way of life, religion, foreign contacts and every phase of its development. The reader cannot help but observe that many of the organizational arrangements of the Hebrews depicted in the Bible are quite similar to those obtaining in Egypt, e.g. David's mighty men, the arrangements for service of the corveè and the relays of service into which the priestly orders were drawn up.

The Ancient Library of Qumran and Modern Biblical Studies. By Frank Moore Cross, Jr. New York: Anchor Books (Doubleday & Co.), Revised Edition, 1961. XIX + 260 pages. $1.25.

As indicated above, this is a revised (paperback) edition of the Haskell Lectures for 1956-57, reviewed in the BULLETIN for August 1958 (p. 17). Chapters I through III have undergone extensive revision and there have been numerous and significant additions to the notes in other sections. This is still one of the best books on the general subject of the meaning of the Qumran finds—the historical relationships and significance of the religious sect responsible for the community. The author and publisher are to be commended for making available this important volume in a cheap edition.

SYSTEMATIC THEOLOGY

BY LAWRENCE D. FOLKEMER

World Cultures and World Religions. By Hendrik Kraemer. Philadelphia: Westminster Press, 1961. 386 pages. $6.50.

This volume by the renowned Dutch lay theologian and student of missions is the third in what may be considered a trilogy of scholarly works on comparative religion. The first volume, *The Christian Message in the Non-Christian World* (1938), was published as a preparatory study for the World Missionary Conference in Madras, India. It was a theological bombshell, touching off discussions and studies for a decade. In 1956, Dr. Kraemer produced the most thorough of his theological works, *Religion and the Christian Faith*. Here he was concerned, in depth, with the problem of truth in religion.

Now, as delegates to the Third Assembly of the World Council of Churches prepare to go to India (New Delhi) to consider the theme "Christ the Light of the World," they may study this new volume dealing with the Christian faith and non-Christian faiths and cultures. Its purpose is more comprehensive than the others. Its method is basically historical. The general theme remains essentially the same; the confrontation, the dialogue of Christianity with the non-Christian world.

The nature of the times calls for a study larger than the science of comparative religion. If religion is to have anything to do with the redemption of modern culture and the unity of mankind, it must be considered in the most extensive way. The modern world cannot be content with letting the East be East and West be West. The twain already meet, but not in understanding and harmony.

The main body of the book deals historically with the interpenetration of religions and cultures and the effects of the Western invasion of the East. Of particular significance is Kraemer's treatment of the new development in the 19th century and the storms of the 20th. The author contends that Eastern nationalism was born of colonialism and it is "not the Asian or African Nationalists . . . who are the great disturbers of the world of today. Rather the West is the disturber because it is the center from which the world-embracing earthquake in all realms of life has emanated and still emanates."

Perhaps matter-of-fact Christians will be surprised (even mildly alarmed) at the influence of Eastern religious thought upon the Western mind, as well as jolted by the significance for missions of the resurgence of the non-Christian faiths. Hinduism and Buddhism in popular paperbacks are now Western commodities.

Dr. Kraemer's volume should be considered required reading for all thoughtful Christians. This book is highly controversial. We may disagree, even on fundamentals. The book demands a critique rather than a review. But every reader of it becomes a debtor.

PRACTICAL THEOLOGY

BY FRANCIS E. REINBERGER

Teach Yourself Logic to Think More Clearly. By A. A. Luce. New York: Association Press, 1959. 207 pages. $3.75.

Charles Sanders Pierce, probably America's most influential logician, once declared, "If we fall into the error of believing that vitally important questions are to be decided by reasoning, the only hope of salvation lies in formal logic, which demonstrates in the clearest manner that reasoning itself testifies to its own ultimate subordination to sentiment. It is like a Pope who should declare *ex cathedra* and call upon all the faithful to implicitly believe on pain of damnation by the power of the keys that he was *not* the supreme authority."

It is noteworthy that something of the same conclusion was arrived at by Professor George Boas, a professional philosopher, who entitled his most recent book *The Limits of Reason;* and by Professor Morris Cohen, who, while calling logic "the science of thought," states that "the laws of logic are not the universal laws according to which we do actually think. . . ." And yet—none of these scholars would suggest that man can dispense with logic; it is still useful and necessary.

The changed attitude toward logic of the last half century is observed perhaps most clearly in the greatly decreased number of courses in logic offered in college curricula. Whether Doctor Luce, of Trinity College, Dublin, had this fact in mind when he wrote this "do-it-yourself" book on logic, one cannot know; but surely he has provided us with a most useful tool, whether for those who never had formal work in formal logic, or for those who merely want a refresher course.

The text is helpfully and sensibly laid out with a reading plan and with questions and exercises at the close of each chapter. At the same time, the author shows respect for his subject by refusing to over-simplify it: the study of it requires concentration and commitment.

It may be stated further, especially for the benefit of those who feel they need no sharpening up of their tools of logic, that even for them Doctor Luce's concluding chapters on The Scientific Method and on Symbolic Logic may be useful. In this age with its need for interdisciplinary dialogue the theologian must have at least some rudimentary knowledge of the "trades" of his colleagues, the scientist and the philosopher. Doctor Luce is able to give us a start in this direction.

Faith, Freedom, and Selfhood. By Charles R. Stinnette, Jr. Greenwich, Conn.: Seabury Press, 1959. 232 pages. $4.75.

In this thoughtful book the author seeks to offer to contemporary man some counsel on one of man's deepest and most universal problems: the problem of slavery and freedom, or "man anxiously striving to prove himself." Dr. Stinnette, who is Professor of Pastoral Theology and Associate Director of the Program of Psychiatry and Religion at Union Theological Seminary, New York City, is to be commended for his courage in wrestling with these three elusive ideas which can never be defined but always must be experienced.

Faith, freedom, selfhood—they stand as the threefold, eternal answer to life's abiding questions with which each of us must cope if we are to be men: Who am I? How do I know? What am I doing? Where am I going? To be able and willing to search for answers in one's own life—even to ask the questions in the first place—to be free for freedom, that is—this only the reader can do for himself. Certainly we are grateful to the author for the guidance he gives here.

Rightly he points out that it all begins in the realization that freedom is a gift: it is "the fulfillment of the gift which God made possible when he laid the foundation of the earth and set man in the midst of it. . . ." The fruit of this gift, however, is borne only in community; and that fruit is the discovery of one's selfhood. The author insists "that selfhood is only fully realized in that community which affords freedom—for freedom is the essence of selfhood. The "single one"—the deciding one—discovers his freedom only where he encounters others who are able to claim themselves and their integrity as deciding persons."

Dr. Stinnette sub-titles his book "A Study in Personal Dynamics," and this it is; but those who are interested in "Group Dynamics" ("a dirty word" to many) or to social psychology will find helpful the author's chapters on "Participation" and "Communication."

The book is amply and helpfully illustrated from a wide range of fields—literature, philosophy, the Bible, psychology, to mention but a few. In short, *Faith, Freedom, and Selfhood* is a useful addition to the growing body of literature which attempts a creative *rapprochement* between religion and psychotherapy.

Christian Education

BY RALPH D. HEIM

Resources for Worship. By Clarice M. Bowman. New York: Association Press, 1961. 383 pages. $4.95.

The thesis of this book is that all men are "venture-spirited," and the author's challenge is that this spirit of adventure must be used in our communication with our God. In her words: "The call is to venture in our groups, beyond merely putting on comfortable programs in beautiful settings with enjoyable music and messages. . . ." We must "go out from our worship services with more wisdom and even courage for taking stands." We must be "living laboratories" in which his love is given an opportunity to blossom.

The jacket refers to Dr. Bowman's book as both "a textbook in prayer and as a never-failing resource of worship suggestions." Accordingly, the book is divided into two parts, the second complementing the first with valuable suggestions of prayers and worship services for both individual and corporate worship. Part I, "Resources for Inward Preparation," calls for a deep and personal dedication on the part of all worshippers. It gives many apt illustrations in preparing ourselves for a worthy experience. The key words are "Recognition, Renewal, and Response."

Part II sets forth prayers, worship programs, and poems from many sources including some original with the author. Here one can find valuable aids for Calls to Worship, Offertory Sentences, and Benedictions. Complete worship programs are also offered on such themes as Holy Communion, Thanksgiving, Christmas, Watch Night and New Year's, Lent, Good Friday and Easter. While few of these may ever be used in their entirety, they do contain promising material for a rich and needed diet. This is all enhanced by quotations from poetry, prose and great devotional literature and then brought into focus by the riches of the author's own mind.

Dr. Bowman recognizes the psychological and spiritual differences among people and sets forth a variety of worship incentives for varying personalities and times. Speaking of aids she says to "use only what is needed, when needed, and in the manner needed" to meet the various needs of the group. The worship service should, from prelude to postlude, be intuned with the Spirit of God. Even the benediction is referred to as the act of asking "God to go home with you." It should "not mark the end of worship, but the transition into one's personal arena of daily living from the gathered worship."

Here, then, is a promising book for all ministers as well as laymen who would better lead their people in prayer and worship. It does have the defects of its type in that with all its richness of illustration it does seem somewhat dispersed. At places it is uneven—less helpful on some problems of worship than on others. However, very suggestive and stimulating, it should provide and be an incentive for a more effective prayer life and for more interesting and inspiring worship progams for all ages.

STUDENT CARL L. WARRICK

Parents and Religion: A Preface to Christian Education. By J. Gordon Chamberlin. Philadelphia: The Westminster Press. 111 pages. $2.50.

This small book is one that describes itself accurately. It is, actually, about parents and religion—mostly religion. It *is* only "a preface to Christian education." The basis of its argument is that parents are teaching religion whether they wish it, know it, or not. The religion they teach should be sound.

Addressing "fellow parents," Dr. Chamberlin writes: ". . . I am concerned in this book with how you think of the Christian faith—have you learned anything about it since leaving Sunday School, do you know about the exciting new developments, are you familiar with the new language of faith . . . ?"

Turning to Christian education in the last quarter, there is a hasty survey of history and philosophy of the movement, a chapter on the teacher, then an interesting list of questions for parents to use in appraising their church schools.

Largely another underscoring of the theological emphasis in Christian education, with the strength and weakness of that approach to this work, *Parents and Religion* seems meant to have us ask, "Lord, what would you have us do?"

If It Be of God. By Paul Griswold Macy. St. Louis: Bethany Press, 1960. 190 pages. $4.00.

This "story of the World Council of Churches" begins properly with definitions. As an example we are told that "ecumenical" is used to describe "the movement toward the unity of the 'one Holy Church' throughout all the world. . . ."

The remainder of the chapters traces the history of the movement. Dr. Macy meant to, and does admirably, meet these specifications (page 11): ". . . 1. avoid the use of terms which puzzle laymen and even some ministers; 2. be a concise but historically accurate account covering all the salient facts; 3. put in more permanent form some of the rich material which found only transient expression during the years of testing in World War II and its aftermath."

Simple charts, also appendixes, are particularly helpful. Of the latter we can commend a short but choice group of "great ecumenical affirmations." The book is about to be used in a course on *Education for World Churchmanship.*

Theory and Design of Christian Education Curriculum. By D. Campbell Wyckoff. Philadelphia: The Westminster Press, 1961. 219 pages. $4.50.

With no intent to depreciate, one is tempted to call this a scrapbook for

Christian educators. What has been left out! This may be inevitable because a consideration of curriculum does naturally lead a student into every facet of the total church life. Doubtless we should think of the volume as a technical handbook, including reference material on nearly everything needed from any point of attack on the part of any worker in the field of curriculum.

A full length, critical review could be written on almost any of its parts: curriculum and the task; highlights of history; objectives; sound and fundamental principles; sequence and flexibility; development of materials.

To what are we led by way of basic outlook and practice? Perhaps we are properly left to devise our answer to that question. Is this the answer: gospel-centered curriculum? If so, a reader would like to have that meaning spelled out and be able to follow the golden thread throughout.

Theologically oriented as are so many (too many?) books in Christian education today, this one has not, in the opinion of this reviewer, done complete justice to more basic sources for theory and substance of curriculum—experience and especially the Bible element.

A must for workers on the curriculum, classes in the subject cannot possibly omit a unit on it.

Little books for Christmas gifts. In 1960 Fleming H. Revell Company (Westwood, N. J.) published *The Innkeeper of Bethlehem* by Gordon Powell. Revell's offering for 1961 is *The Real Christmas* by Pat Boone. Each sells for $1.50. The first book, of some 30 pages is attractively illustrated. Its author, an Australian Presbyterian minister, begins: "'You ask me why I didn't take Mary and Joseph into the inn that night,' said the innkeeper." Pat Boone, known as a Christian parent and writer as well as entertainer, will make every reader stay from page 1 to page 62—and give them "a real Christmas" if they listen to him.

Macmillan's *Prayers* by Robert Louis Stevenson ($2.50) is a lovely edition with decorations and calligraphy in color. This is not, as I (shamefacedly) had long supposed, a book of prayers for children. In an introduction Mrs. Stevenson tells how her husband would gather the whole Soamoan household for regular evening devotions. Twelve examples follow, marked by reality in fitting language. There are rich and insightful sentences which alone would be an ample prayer.

Publications on Public Affairs. The book review editor of the BULLETIN has received a sheaf of books from Public Affairs Press (Washington, D. C.). While there is no possibility for including careful reviews, these items can be mentioned:

Free Minds, A Venture in the Philosophy of Democracy, by Ralph Waldo Nelson.

For What Purpose, An Angry American Appeals to Reason, by James P. Speer.

The Robe and the Sword, the Methodist Church and the Rise of American Imperialism, by Kenneth M. Mackenzie.

Methodism's Challenge in Race Relations, A study of Strategy, by J. Philip Wogaman.

Inquiry reveals that this press, which not only has survived twenty years but also continues to grow, has been an outlet for works of notable personages in the public eye. To quote from a leaflet on the press, ". . . it is frequently called upon to serve as publisher for governmental agencies, scholarly societies, colleges and universities, and public interest groups."

Men of goodwill, capable of sound judgment, will here find food for thought and doubtless inspiration for speech and possible action in a time when every Christian needs to be less than complacent about matters of state as well as church.

In Memoriam

The Reverend Paul J. Keller, born April 6, 1904, Shippensburg, Pa.; died September 8, 1961, at Martinsburg, Pa.

ONE HUNDRED THIRTY-SIXTH YEAR • 1962-63

LEVEL
ONE

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA

Dr. Robert J. McCracken
Zimmerman Lecturer

GRADUATE THEOLOGICAL LIBRARY

BULLETIN

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GETTYSBURG SEMINARY BULLETIN

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SEMINARY WEEK, 1962—a shift in gears from the exhaustions of Lent, a carrying into intellectual orbit of the Easter spirit, a meeting with stimulating and celebrated visiting theologians—including a Hungarian and a Scotchman and an Episcopalian and a Quaker, a return to one main well-spring of our celebration, namely, our Spring-garbed Alma Mater, and a renewal of friendships long established! It is may and it is might—May 2, 3, 4 and mighty worthwhile!

THE THIRTY-SEVENTH ANNUAL SEMINARY WEEK

Gettysburg, Pennsylvania

May 2, 3, 4, 1962

(All Hours Announced, Daylight Saving Time)

WEDNESDAY, MAY 2

Dr. Frederick K. Wentz, *Presiding*

8:45 a.m.—Matins

9:00 a.m.—Dr. Carl C. Rasmussen
"The Sacrament, Communion or Disunion"

10:00 a.m.—Dr. Vilmos Vajta, Swope Lecturer
"Liturgy as the Ministry of Word and Sacraments"

11:00 a.m.—Dr. Robert J. McCracken, Zimmerman Lecturer
"The Minister at Work: I. His Sermons"

3:00 p.m.—The Installation Service of Dr. Eric W. Gritsch, Professor in Church History Department

7:00 p.m.—Dr. Robert J. McCracken
"II. His Theology"

8:00 p.m.—Chancel Players

THURSDAY, MAY 3

Dr. Harry F. Baughman, *Presiding*

8:45 a.m.—Matins

9:00 a.m.—Dr. Douglas V. Steere, Alumni Lecturer
"Apprehending God: I. The Spiritual Renewal of Our Time"

10:00 a.m.—Seminary Choir

11:00 a.m.—Dr. Robert J. McCracken
"III. His Counseling"

12:15 p.m.—Alumni Luncheon and Program
Speaker: The Rev. Kent Gilbert

3:00 p.m.—Dr. Douglas V. Steere
"II. The Surgery of Prayer"

7:45 p.m.—Dr. A. T. Mollegen
"Two Aspects of Western Crisis: A Christian View
I. Existentialism as the Bankruptcy of Secularism"

FRIDAY, MAY 4

Professor Herbert W. Stroup, Jr., *Presiding*

8:45 a.m.—Matins

9:00 a.m.—Dr. Douglas V. Steere
"III. The Dialogue of Prayer and Action"

10:00 a.m.—Dr. Robert J. McCracken
"IV. His Private and Public Life"

11:00 a.m.—Dr. A. T. Mollegen
"II. Communism as Demonic Secularism"

ROBERT J. McCRACKEN

Dr. Robert J. McCracken, Minister of the Riverside Church in New York City since 1946, was born and raised in Scotland, educated at the University of Glasgow and at Cambridge University. After two distinguished pastorates in Scotland Dr. McCracken was for eight years a professor in theology and philosophy at McMaster University, Hamilton, Ontario, before coming to Riverside Church. Since 1949 he has also taught practical theology at Union Theological Seminary in New York. Married, Dr. McCracken is the father of two boys.

Included among Dr. McCracken's books (all by Harper & Bros.) are: *Questions People Ask* (1951), *The Making of the Sermon* (1956), and *Putting Faith to Work* (1960). Dr. McCracken has received honorary degrees from more than a dozen universities and has held outstanding lectureships at an equal number of schools, including Yale and Princeton. A popular radio preacher, the New York pastor has also attended several ecumenical conferences as a delegate, has traveled around the world, and been active on numerous boards and committees of civic importance in New York City itself.

As the Zimmerman Lecturer Dr. McCracken will deliver four lectures during Seminary Week, appearing each day.

VILMOS VAJTA

Dr. Vilmos Vajta has been Director of the Lutheran World Federation's Department of Theology for about eight years, bringing that department into increasing world prominence. Born in Hungary and a graduate of the University of Sopron, he was ordained into the Evangelical Lutheran Church in that land and served pastorates there. Dr. Vajta did graduate work in Sweden, receiving the Doctor's degree at Lund in 1953. His doctoral dissertation in translation has been published by Muhlenberg Press as *Luther's Theology of Worship* and marks an important step forward in understanding that field of study. He has also written many articles for theological journals.

After brief teaching experience at the University of Lund Dr. Vajta took up his present work with the Lutheran World Federation. In promoting theological investigation and discussion he has traveled widely through world Lutheranism, including several visits to the United States. He and Mrs. Vajta live in Geneva with their three children. Dr. Vajta is Swope Lecturer in Liturgics for 1962.

DOUGLAS V. STEERE

Dr. Douglas Steere, recognized successor to Rufus Jones as an intellectual and spiritual leader among the Friends, is Harry Emerson Fosdick Visiting Professor at Union Seminary in New York this year. He has taught philosophy at Haverford College since 1928 and now serves as chairman of the department.

Born in Michigan, Dr. Steere was educated at Michigan State, Harvard (Ph.D.), and at Oxford. He was a Rhodes Scholar in 1925. He holds several honorary degrees and has filled a dozen distinguished lectureships, including several at Harvard and Princeton. He is married and the father of two girls.

Published works by the Haverford professor include: *Prayer and Worship,* translation of Kierkegaard's *Purity of Heart,* editing of Thomas Kelly's *Testament of Devotion, On Beginning from Within Doors into Life, Time to Spare, On Listening to Another, Work and Contemplation,* together with numerous articles.

Dr. Steere has been quite active in the work of the American Friends Service Committee and has carried out numerous missions throughout the world. He has held board or executive responsibilities with such organizations as Pendle Hill School of Religion and Social Studies, Wainwright House, Binder Schweitzer Amazonian Hospital, Danforth

Foundation, International Fellowship of Reconciliation, and the American Theological Society.

For Seminary Week, 1962, Dr. Steere will contribute two lectures on Thursday and one on Friday.

ALBERT THEODORE MOLLEGEN

Dr. Mollegen is Professor of New Testament Language and Literature in the Protestant Episcopal Theological Seminary at Alexandria, Va. Educated in Electrical Engineering at Mississippi State College, he holds theological degrees from the Virginia Seminary and from Union Seminary in New York, where he has also been a summer lecturer in ethics and theology.

Widely known as an apologist for classical Christianity to modern intellectuals, Dr. Mollegen founded and lectures at a theological college for lay persons which has become a Washington center for relating Christianity to psychoanalysis, modern art, and contemporary social, political and economic problems.

Author of *Christianity and Modern Man,* Professor Mollegen has also contributed to a number of volumes, including recently *The Theology of Paul Tillich* and *Socialism and American Life.* He has also held lectureships at the University of Virginia, Southern Methodist University, the University of Chicago, Trinity College, and other institutions.

Dr. Mollegen has appeared before on the Seminary Week program and has always proved a stimulating lecturer.

CARL C. RASMUSSEN

Seminary Week will open with a bang this year with Dr. Rasmussen leading the procession of lecturers. Dr. Rasmussen needs no introduction to Gettysburg audiences since he has been since 1940 Professor of Systematic Theology at Gettysburg Seminary and has for a longer period of time been a popular speaker and church leader among the Gettysburg constituency and the wider church. Through his activities as translator of theological works from the Swedish, in the American Association of Theological Schools, in the Lund Conference of Faith and Order in 1952, as Secretary of the Joint Commission on Lutheran Unity, and in numerous other ways, Dr. Rasmussen has made and continues to make a sizable contribution to theological education and the life of the church. To generations of students he is known as a friend and a stimulating professor.

INSTALLATION

Dr. Eric W. Gritsch, professor-elect in the department of Church history, will be inaugurated in a ceremony on Wednesday afternoon, May 2, of Seminary Week. The academic procession will begin at 3:00 P.M., and the act of installation will be conducted by the President of the Board, Dr. Paul R. Clouser, of Middletown, Pa. Dr. Gritsch's lecture will be entitled, "Historical Reason and Theological Education."

Dr. Gritsch comes to Gettysburg Seminary as a professor in the Church History Department from a position as Instructor of Biblical History, Literature, and Interpretation at Wellesley College for the previous two years. He and his wife are living on the Seminary campus and he has been teaching here during the past year.

Dr. Gritsch's educational background is a rich mixture of European and American university training. Coming from Austria where his father was a Lutheran pastor and where Dr. Gritsch himself served as assistant pastor in Bruck an der Mur, he received his B.D. from the University of Vienna and his S.T.M., M.A. and Ph.D. degrees from Yale University. In Europe he studied at the University of Vienna, the University of Zurich, and the University of Basel. While at Zurich he studied under Emil Brunner and at Basel under Karl Barth and Oscar Cullmann.

He first came to Yale University on Smith-Mundt and Fulbright Scholarships and then, after returning to Europe, came back to Yale where for two years he served as assistant to Professor Roland H. Bainton. He also served as an assistant in the German department of Yale University for one year.

THE COMMENCEMENT

The Commencement Service will be held at 7:45 P.M., D.S.T., on May 25. Our president, the Rev. Dr. Harry F. Baughman, has been appointed by the faculty to preach the sermon. Forty-two members of the senior class will receive the B.D. degree.

DEAN DONALD HEIGES ACCEPTS CALL TO PRESIDENCY

The Seminary constituency learned with considerable satisfaction that the Rev. Donald R. Heiges, D.D., had, in January, accepted the call of the Board to be the ninth president of the Seminary. Presently dean of the Chicago Lutheran Seminary, Maywood, Illinois, Dr. Heiges succeeds Dr. Harry F. Baughman, whose retirement will become effective in September, 1962.

The president-elect is a graduate of both Gettysburg College and Gettysburg Seminary. He graduated from Gettysburg College with the A.B. degree in 1931 and from the Seminary with the B.D. degree in 1934. Following his graduation from Seminary he became an instructor in the Philosophy Department of the College. After one year here he was called to be the secretary of the Student Christian Association and assistant professor in the Department of Philosophy, where he served until 1944. In 1944 he was called to the post of pastor for Lutheran students in the metropolitan area of New York, which post he held until 1950. While serving in this capacity he pursued doctoral studies at Columbia University. From this service he was called to be Executive Secretary of the Division of College and University Work of the National Lutheran Church. In 1958 the Chicago Lutheran Theological Seminary of Maywood, Illinois, called him to the post of dean, in which capacity he has served until the present time. Dr. Heiges was the Knubel-Miller lecturer of the United Lutheran Church in 1958. His lectures, *The Christian's Calling*, were published the following year. He has been a contributor to various journals and publications.

Dr. Heiges was married in June, 1935, to Miss Mary Kump of Chambersburg, Pa. They have two daughters, Carol Sue (Mrs. Kenneth Reinhardt) and Joan Christine, the latter a student in Wittenberg University.

The acceptance by Dr. Heiges will become effective in September, 1962, when, with his family, he will move to the campus of the Seminary.

A more complete record of the president-elect will be published in a later issue of the BULLETIN.

THE REV. HERMAN STUEMPFLE ACCEPTS PROFESSORSHIP

Coincident with the announcement of Dr. Heiges' acceptance of the presidency, was the announcement that the Rev. Herman G. Stuempfle, Jr., had accepted the call of the Board to succeed Dr. Baughman as professor of Homiletics.

The professor-elect is the son of the late Rev. Herman G. Stuempfle and Helen Wolfe, born in Clarion, Pa., April 2, 1923. He graduated from the Hughesville High School in 1940 and Susquehanna University, with the degree of A.B., in January, 1945. Pastor Stuempfle attended Gettysburg Seminary from September, 1943, to February, 1946, receiving his B.D. degree at that time under the accelerated program.

He has served as pastor at Konnarock, Va., assistant pastor of St. Matthew Lutheran Church, York, pastor of Our Savior Lutheran Church in Baltimore, and Christ College Lutheran Church, Gettysburg. From the Gettysburg post he was called by the Board of Social Missions to organize and lead the program of life institutes.

Professor-elect Stuempfle has been noted as an unusually excellent preacher and is eminently suited to fill the post to which he has been called.

GIFTS

The Seminary has been the recipient of a number of gifts in recent months. From the congregation of Trinity Lutheran Church, Rockford, Illinois, pastors, the Rev. O. Garfield Beckstrand, D.D., and the Rev. O. Garfield Beckstrand, II, came a gift of $800 to illumine the spire of the Church of the Abiding Presence. This contribution is to honor Dr. A. R. Wentz, former president and professor emeritus of the Seminary. An amount above the cost of installations has been applied to the publication of the Seminary history revision. The spire of the chapel, which is visible from many approaches to Gettysburg, will be bathed in light each night as an inspiration to all who visit this community.

Numerous gifts ranging from $25 to $500 have been contributed to the Library Development Fund which is to be matched dollar for dollar by the Sealantic Fund for the assistance of theological education. The total received for this specific purpose since its announcement is $3,300. The proposal of the Sealantic Fund is available up to $3,000 a year for three years. Thus the Seminary is assured of its first maximum grant and has started with one-tenth of the necessary fund for the second year.

Private gifts from individuals and some larger contributions by congregations have provided upwards of $5,000 toward the publication costs of the Seminary history revision edited by Dr. A. R. Wentz.

SEMINARY AUXILIARY

The Seminary Auxiliary will stress at its spring meeting, May 8, 1962, the theme of "The Call to the Ministry." The Board of Higher Education of the Lutheran Church has produced a film whose chief purpose is recruitment for the ministry. This film will be shown at the meeting and the chief address of the day will be Dr. Henry Endress, Executive Secretary of the Department of Stewardship, whose office is at 231 Madison Avenue, New York 16, New York. He will speak from the layman's point of view concerning the ministry.

The Auxiliary will have completed its fifth project, the furnishing of a faculty lounge.

LOYALTY FUND

The Alumni Association has adopted as its major project the book purchasing fund of the library. Annually, the Loyalty Fund gifts provide in the vicinity of $2,000 toward this budget. The regular budget of the library for book purchases is above $4,000. The 1961-62 fund set as its goal a special contribution to the Library Development Program, designating everything above $2,000 for this special project. Gifts for this year total $2,300.

Speaker for the Alumni dinner on May 3, 1962, is the Reverend W. Kent Gilbert, Ed.D., Editor of the Board of Parish Education.

LIBRARY NEWS

What the writer of Ecclesiastes said about the multiplicity of books could also be applied to the perennial flow of magazine literature. The seminary library currently receives some 443 periodicals. During the present academic year sixteen new titles in this area have been added and are included in the total number received. For those readers of The Bulletin who are interested in being notified of new journals, for those who would go further and subscribe selectively for titles which contribute to one's vocational demands, and for those who plan occasional visits to the Seminary to scan current journals, the titles and sources of the periodicals newly added to the library are listed below.

The City Church. New York, National Council of Churches. Issued bimonthly except July and August. $3.00.

Contemporary Psychology. Lancaster, Pa., American Psychological Association. Monthly. $10.00. "A journal of reviews."

Cross Currents. West Nyack, N. Y., Cross Currents Quarterly. Quarterly. $3.50. "A quarterly review to explore the implications of Christianity for our times."

Current Scripture Notes. Washington, D. C., Marist College. Quarterly. Annual subscription $1.00. "CSN is the only popular Catholic Scripture periodical in English for parish priests, teachers of religion and the general reader."

Daedalus. Boston, Mass., American Academy of Arts and Sciences. Quarterly. $5.50. "Every issue of Daedalus has its history. Discussion among the editors and their colleagues and friends generally precedes the actual commissioning of the articles by many months, sometimes years."

Dialog. Minneapolis, Minn., Sacred Design Associates. Quarterly. $5.00. "A journal of theology; an essay on its assumptions, aims and accents theological."

Discourse. Moorhead, Minn., Concordia College. Quarterly. $2.50. "A review of the liberal arts."

History of Religions. Chicago, Ill., The University of Chicago. Semiannual. $5.00 per year. "An international journal for comparative historical studies . . . a scholarly journal devoted to the study of historical religious phenomena."

Institute of Applied Psychology Review. New York, Institute of Applied Psychology, Inc. Quarterly. $3.00. ". . . to cover the many aspects of emotional education, including personal and business relationships, industrial, vocational and family counseling."

Journal of Church and State. Saco, Texas, Baylor University. Semiannually: May and November. $1.25. Critical comments and scholarly articles as well as book reviews reflecting various points of view on the relevancy of church and state.

Journal of Religion and Health. New York, Academy of Religion and Mental Health. Quarterly. $5.00 per year. Represents all religious faiths and all disciplines concerned with human health and well-being.

Letter to Laymen. Austin, Texas, Corporate Office of the Christian Faith-and-Life Community. Monthly except July and August. $1.00. Journal of the Christian Faith-and-Life Community.

Orthodoxy. Mount Vernon, N. Y., Basilian Fathers, Orthodox Mission to Western People. Eight issues per year. $2.00. Devoted to the life and thought of the Church from the viewpoint of the Society of Clerks Secular of Saint Basil. Important in the light of new relations with the Council of Churches and its new members.

Religious Research Digest. Livingston, N. J., Christian Research Institute. Quarterly. $2.00. Concerned with "the increasing dangers of cults today and how best meet their false teachings."

Response. St. Paul, Minn., Lutheran Society for Worship, Music and the Arts. Published semiannually at Advent and Pentecost. Annual membership $5.00. For the "study and promotion of Christian worship, music, ecclesiastical architecture and art, literature and drama in the Lutheran Church."

The Southeast Asia Journal of Theology. Mount Sophia, Singapore, Association of Theological Schools in S. E. Asia. Quarterly. $4.00. The organ of the Association; contains articles on comparative religions, the ministry, missions, education, poems and book reviews.

PASTORS' INSTITUTE FOR ADVANCED THEOLOGICAL STUDY

The second year of the Institute for Advanced Theological Studies will be held on the Seminary campus July 1-12. This year the Seminary is in full cooperation with the Board of Higher Education, and it is anticipated that the additions to the program of last year will enrich even further the experiences of the pastors during this two-week program.

The lecturer in the theological field will be Dr. Lawrence D. Folkemer, who comes back to the Institute by overwhelmingly popular demand. Dr. Folkemer will lecture again, and supervise studies, in the field of "Contemporary Theological Developments." In addition to Dr. Folkemer, there will be lectures in the Biblical and the Pastoral field. A chaplain, to be provided by the Board of Higher Education, will be a new addition to the program.

The presidents of the Maryland, Central Pennsylvania, and West Virginia Synods have prepared a list of names for invitations to the 1962 Institute and mailings have been sent to those pastors. If no answer has been received by March 31, a supplementary list will be invited.

The costs for the Institute are divided four ways:

1. Travel to and from the institute to be paid by the pastor.
2. Board to be paid by the parish.
3. Salaries of lecturers and other program leaders to be paid by the Board of Higher Education and the Central Pennsylvania and Maryland Synods.
4. Administrative costs and lodging to be paid by the Seminary.

The administrative staff of the Institute consists of Professor Herbert W. Stroup, Jr., director of field work at the Seminary and who serves as the director of the Institute's study program, Dr. E. Theodore Bachmann of the ULCA Board, and Dr. Arthur Yeagy who serves as registrar for the Institute.

A MORNING BIRTHDAY PARTY FOR OUR PRESIDENT

It was the morning of the 24th of January, 8:45 A.M., when a mighty chorus filled the administration building with the music of "Happy birthday to you, Dr. Baughman!" The coffee hour in the social room became the occasion of this celebration, which took place the morning after the authentic day. Absent from town on the real birthday, the cakes and the music had to wait for the guest of honor. But the tension of waiting gave a special strength to the short but happy event.

PROFESSOR HOWARD BREAM ON SABBATICAL

Professor Howard Bream is devoting his sabbatical leave to linguistic studies at Johns Hopkins University in Baltimore. His primary objective will be to study Coptic, a language of increasing importance in view of recent manuscript discoveries in Egypt. Professor Bream, no doubt, will live through this self-imposed assignment with usual care and efficiency!

PROFESSOR DEITZ'S POSTHUMOUS WORK

"What the Bible Can Mean for You" is the title of the last book written by Professor Deitz, published by the Muhlenberg Press early this year. This book belongs to the Fortress Books series designed to interest lay members of our congregations. A BULLETIN review will follow.

DOCTOR HEIKKINEN PUBLISHES ON BIBLICAL INTERPRETATION

The first of two new leadership education tests, bearing the by-line of Dr. Jacob W. Heikkinen, has appeared in the leadership education series of the Long Range Program. This is entitled *Helping Youth and Adults Know the Bible.* A second will be *Helping Children Know the Bible.* Co-authors are N. Leroy Norquist and Barbara M. Luebbe.

Each of the books has a twofold purpose: to help the leader understand the Bible better himself; and to show him how to help his pupils understand it better. Dr. Heikkinen wrote to the first of the two objectives in each case.

THE STORY OF THE MERGER NEGOTIATIONS

by

DR. HARRY F. BAUGHMAN, *President*

In response to the assignment of the editors of Gettysburg Seminary's Quarterly BULLETIN, and for the historian of the future, I undertake to record the basic steps and decisions of the recent merger negotiations between the Mt. Airy and Gettysburg Seminaries. This can possibly best be done by starting with the report of the committee to the Board of Directors of Gettysburg Seminary at its special meeting of January 4, 1962, with comment and expansion at certain vital points. Detailed arguments and discussions cannot be included here, but are on record in the Minutes of the Joint Committee on Merger Proposals.

Gettysburg Seminary
December 28, 1961

The Joint Committee on Merger Proposals adopted the following uniform report as its official report to the two Boards:

> "The Joint Committee on Merger Proposals between the Philadelphia and Gettysburg Lutheran Seminaries report that between September 30, 1959, and December 8, 1961, we have held 9 meetings. Sub-committees were assigned special areas of study whose reports were then considered. With the approval of our Boards, we engaged Booz, Allen & Hamilton to survey the situation and to make recommendations. On April 14, 1961, Booz, Allen & Hamilton recommended merger at an urban, university oriented location and also recommended Philadelphia as the city and the University of Pennsylvania as the university.
>
> "The Joint Committee recognizes that there are values in establishing a merged seminary, but is unable to reach an agreement upon the locations studied.
>
> "The members from Philadelphia Seminary believe that a merged seminary should be located in some urban and university oriented location upon the territory of the merged seminaries.
>
> "The members from Gettysburg Seminary believe that the

values in a merged seminary can best be achieved at Gettysburg.

"The Joint Committee recommends (1) that it be dissolved and (2) that a standing liaison committee be established to serve the two seminaries in all possible means of cooperation.

"This constitutes the entire joint report, but the members from each seminary shall be at liberty to make an additional report of their own to the Board of their seminary."

Supplemental Report by the Gettysburg Section

In order that the position of the Gettysburg group may be made clear, we present the following amplification for the sake of the record. After an extended study, which included the investigations by subcommittees on Ideals of Theological Education, Feasibility of Merger, and Desire and Judgment of the Church, in addition to an extensive survey by a firm of consultants, the Gettysburg section of the Joint Committee presented a recommendation that the institutions merge on the campus of Gettysburg Seminary. This proposal was in direct compliance with an action of the Board of Directors at its meeting of May, 1961. The exact wording of the proposal follows:

"WHEREAS:

1) The Church owns at Gettysburg a campus—53 acres—ample for all necessary future expansion, improved by plant adequate for more than the present student body of the Seminary, all of it protected by National Park grounds from future deterioration;
2) This campus is situated within easy reach of the widest variety of field work opportunities in varied institutions and in urban, suburban, small city, town, and rural areas;
3) This campus provides for a considerable number of professors on it and all others nearby, enabling them to conserve time from the inroads of commuting, and providing for a community with person to person and student-faculty relationships so important in a Seminary;
4) The purpose of a seminary is the provision of a program to train ministers and others for the many-sided responsibilities of the Church, calling currently for various specialized disciplines and the entering of new areas for both of which large outlays of money are necessary;
5) The capital investment required for plant in close proximity to the University of Pennsylvania means a disproportionate amount diverted from program to facilities;
6) The extra cost of university location, estimated at a likely 3½ to 4 million dollars, will absorb for buildings alone a fund capable of providing sufficient annual income to finance the specialized programs envisioned, also faculty research and production, guest professorships, and significant scholarship grants for postgraduate and doctoral studies;
7) A long-range projection of growth, as it affects church and Seminary, indicates the necessity for two campuses not

later than A.D. 2000, and Gettysburg is ideally located as a site for one of these two seminaries;

8) The present movement of persons and businesses, for obvious reasons, is toward dispersion rather than centralization in the large cities;
9) The rapid changes taking place in travel facilities and habits, bringing all areas closer together in time, if not in mileage, are revolutionizing traditional concepts of accessibility.

We recommend to the Boards of the two Seminaries that the institutions merge and locate on the campus at Gettysburg."

In reaching this decision the Gettysburg section of the Committee was influenced by three chief considerations.

First of these considerations was the judgment of responsible members of the Seminary constituency, both as to the possible effect of removal of the Seminary and the matter of stewardship. The Committee sought to ascertain the objective judgment of officers and leaders of the synods that own and control Gettysburg Seminary concerning the value of the Seminary to the area of these synods. As far as possible, sentiment, local pride, and institutional loyalty were ruled out as determining factors. One synod, the West Virginia, had taken definite action recording its judgment in this issue, calling attention of the Joint Committee and the Church to the concerns this Synod had in the merger. Its action follows:

> "I (L. Stanley Whitson) move that the Synod of West Virginia, in the interest of the best stewardship of the Church's resources, recommend that the Joint Committee on Merger Proposals of the Lutheran Theological Seminaries at Gettysburg and Philadelphia investigate thoroughly the following alternatives which we believe will best serve the Church: (1) the continuing need for the two seminaries at Gettysburg and Philadelphia, which right now serve an area which includes 48.2 per cent of the membership of the coming Lutheran Church in America, and (2) the possible merger of the two seminaries on the 53-acre Gettysburg campus.
>
> "I further move that copies of this recommendation be sent by the Secretary of Synod to the said Joint Committee, to the two seminaries, and to the Pittsburgh, Maryland and Central Pennsylvania Synods."

In addition to this official action of one synod, the judgment of the synodical officers of the Maryland and Central Pennsylvania Synods was sought. These all emphasized the importance of the service which the seminary can render to the Church in the area and the value of maintaining a reasonably close relationship geographically as an important factor in recruiting for the ministry.

Recognizing that there are certain values in proximity to a university, the leaders consulted indicated that these are not the only values involved in the operation of a seminary. They ask the question, "Is it more important for the seminary to be close to a university or close to its own constituency?" "Are the values of university relationship guaranteed by proximity?" They noted also that a number of institutions, even though reasonably close physically to a university, have not realized significant values.

The policy of other churches in the establishment or retention of theological seminaries was noted, particularly that of the Roman Catholic Church and of the Presbyterian Church in the reorganization of its theological program.

In the matter of stewardship, from the beginning of negotiations questions were asked about the stewardship involved in disposing of the property and plant of Gettysburg Seminary. A current appraisal of values for insurance purposes fixed the replacement value of buildings, not including acreage, at $2,450,000. Responsible estimates indicated the possibility of securing $1,000,000 for the entire property *if* a suitable purchaser could be found. It was recognized that single purpose plants have a limited salable potential. The only group likely to pay as much as $1,000,000 for the property would be another educational institution. In all other estimates Gettysburg College was suggested as the likely purchaser. Churchmen of the area, especially businessmen, questioned the stewardship involved in disposing of assets valued at above two and one-half million dollars for a return of $1,000,000, most of which, if Gettysburg College were the purchaser, would need to be provided by the people of the Church itself.

A second consideration in arriving at our position was that of the program of theological education and the bearing on it of the cost of erecting plant in a wholly new area at today's inflated prices. The Committee was impressed by the summary of the consultants' report of special services the seminary ought to be rendering. Indeed, some of these—there were at least 16 enumerated—are already being essayed at Gettysburg and no doubt at Mt. Airy. Many of these services and special programs are being postponed because sufficient financial resources have not as yet been available. The only advantage that would warrant the sacrifice of existing values and the investment of the sums required would be the ability to conduct a much larger and more effective program than is now undertaken at either seminary. This, it seemed, was more likely to be realized with the relatively smaller investment in facilities at the Gettysburg campus and the application of other available funds to a larger program. An illustration of relative costs at various sites is seen in the report of a qualified architect and a qualified builder employed by the Joint Committee to study costs at five locations. Three of these locations were:

1. The campus of Gettysburg Seminary;
2. A site near the University of Pennsylvania, recommended by the consultants; and
3. A site on the perimeter of Philadelphia.

Estimated cost for construction necessary to complete plant facilities at Gettysburg was $3,554,000. Estimated cost of necessary construction at the University site was $8,012,000; at the perimeter site, $6,460,000. These are gross costs and do not take into account possible credits from the sale of properties. If Gettysburg could secure $1,000,000 and Mt. Airy, $450,000 for their plants, as was suggested by the consultants, the net cost at Gettysburg would probably be reduced below $3,000,000. At the University site it would be reduced to six and one-half million. At the perimeter site it would be approximately $5,000,000. Thus, there is a differential of from two to three and one-half million dollars between the cost of construction at Gettysburg and the cost of necessary construction at other sites considered.

From the start of the studies, the Gettysburg section of the JCMP insisted that they were not seeking the least expensive location. They *were* concerned lest the cost of construction alone consume such a large sum that the program of the seminary would be handicapped for many years. This they saw as a distinct possibility. They were aware that the two to three and one-half million dollars differential for construction would, if invested at the current rates enjoyed by both institutions, finance an extensive program of student scholarships for advanced study, of visiting professorships, of faculty research and publication, and of specialized training at qualified places. It would provide sufficient resources to call to the faculty the best qualified personnel. The seminary could thus become an outstanding center of theological education and church service.

A third consideration is the long-range strategy of theological education and location of institutions. From the beginning of the studies there were those, both of the faculty and the directorate, who had questions on this issue. The baptized membership of the synods supporting the two seminaries represents almost one-half of the baptized membership of the new Lutheran Church in America. The two seminaries combined have an enrollment at the present time of approximately 320. This is considered an optimum enrollment by many authorities in theological education. The report of the consultants suggests that by A.D. 2000—only one generation away—the enrollment of a merged seminary may reach as many as 700. At that time, the report of the consultants suggests, the Church would likely want to establish another seminary in the northeast section. Good educational procedure would likely require another seminary before that time. The question is therefore asked: Would it not be bad strategy to abolish two campuses in favor of one near the edge of the territory and then, within a few years, be required to establish and equip another seminary? Would it not be far better to retain the one seminary best equipped and located in a strategic situation, thus making necessary the establishment of only one additional in the foreseeable future? A long-range policy seems to point in this direction.

The above considerations were paramount in the thinking of the Committee as it reached its decision to recommend Gettysburg as the place of merger.

Several pertinent comments ought to be made. For one thing, the study of the proposals was thoroughgoing. All pertinent factors have been taken into consideration. Comment should be made also upon the congenial atmosphere that prevailed during the discussions of the Joint Committee. It was recognized that each group was sincere in its effort to reach a wise conclusion. Finally, the proposed cooperation of the two seminaries offers a number of possibilities to accomplish many of the potential advantages if properly implemented.

The above report was presented in exactly this form to the Board of Directors of Gettysburg Seminary. The salient steps involved in reaching this conclusion may be traced in outline. First of all, at an early meeting of the Joint Committee, the possible alternatives confronting the Seminaries were sifted and reduced to two: namely, 1) merging and using the campus of one of the existing seminaries, and 2) merging, disposing of the properties of both and locating the resultant institution at a third site.

A committee to consider feasibility of merger studied the issue with these two possibilities in view. The Gettysburg members of this committee presented some informal estimates of cost that might be involved in either site. They raised questions about trends in population and the likely needs of the Church in the next half century or more. It was agreed that, especially on the latter question, outside counsel was necessary. Accordingly, the firm of consultants was secured to make a survey of the situation which should provide authentic statistics helpful to the committee in reaching its decision.

After the consultants presented their report, the Gettysburg section of the committee concluded that the goals of theological education envisioned by their studies could best be realized by merging at Gettysburg. Thus from the beginning the Gettysburg section of the committee favored a merger of the Seminaries. At the June 2 meeting of the Joint Committee they presented, in accordance with actions of supporting synods, a recommendation urging a "thorough exploration of a possible merger at Gettysburg before any decisive action be taken on the recommendation of the consulting firm."

The recommendation of the consulting firm was "the merger of the two Seminaries and their re-location for the future in an urban and university-oriented site." This recommendation specifically cited three locations: 1) a site in Philadelphia across the street from the University of Pennsylvania; 2) a site in Philadelphia in a reclamation area midway between the University and the city limits; and 3) a site on the perimeter of Philadelphia County. The Philadelphia sites were recommended by the consultants after they studied and rejected other possibilities, specifically Baltimore, Washington and Princeton. Their recommendations were accompanied by a table of possible costs.

The position of the Gettysburg section was that the cost of location at the University site—where, conceivably, the greatest advantages of university relationship could be gained—was sufficiently high to divert a disproportionate amount of funds from program to plant construction. There were other major disadvantages associated with this location, notably, the living conditions in the area, the absence of the professors from the area, and the substantially increased costs of operation.

After considerable discussion it was agreed that members of the committee draw up a plan of plant needs and facilities, and secure estimates from two architects to be named by the presidents of the two seminaries. Designated as sites to be considered were specifically the present site of the Gettysburg Seminary, the present site of the Philadelphia Seminary, a five-acre site immediately adjacent to the University of Pennsylvania, a site located on the perimeter of the County of Philadelphia, a site within the County of Philadelphia, somewhat removed from the University. Until the very late meetings of the committee, these were the only possibilities discussed. The architect and the builder, the latter from Philadelphia, presented, after a careful inspection of the five sites, the following costs:

1.	(Gettysburg)	$3,554,000
2.		4,947,000
3.		8,012,000
4.		6,322,000
5.		6,460,00

These relative costs confirmed in the minds of the Gettysburg section the judgment that the highest ends of theological education could be achieved by merging at Gettysburg. They pointed out, as has been noted in the report to their Board, the programs of theological advance that could be maintained with an investment of the difference between the Gettysburg location and any other. This led them to present the positive and constructive proposal that merger take place and that the institution be located on the campus at Gettysburg. This proposal did not come to a vote, but it should be very definitely understood that the proposal was made and that supporting reasons were given.

At the last meeting but one of the Joint Committee, the chairman, in an effort to thread the way through the various possibilities, laid before the committee an agenda containing a number of sense motions. These sense motions, it was explained and understood, were intended to be not a commitment to the substance of the motion, but a way of establishing a priority of consideration. We do not here need to enter into the reasons for differences of opinion and judgment on issues in which value judgments or subjective opinions were involved. We are reporting here only the fact that there were such value judgments related to many of the conclusions, both of the consultants and of the sections of the committee itself. The content of the eight sense motions need not be repeated here. It is sufficient to say that both the Mt. Airy section and the Gettysburg section rejected, by an overwhelming vote, the consideration of the first proposal of the consultants, namely, merging and locating near the campus of the University of Pennsylvania. Both sections rejected unanimously the consideration of merging and locating the seminary on the campus at Mt. Airy. The Mt. Airy section voted unanimously in favor of considering merging and locating at the perimeter of Philadelphia. The Gettysburg section voted by a positive margin in favor of considering the location at the perimeter. The Mt. Airy section voted unanimously against the sense motion which would justify the location of a merged seminary at Gettysburg. On this sense motion Gettysburg voted unanimously in its favor. President Baughman of the Gettysburg section pointed out that he had voted for consideration of the sense motion which would justify merging and locating at the "perimeter site," not because he favored the proposal, but because he felt it desirable to leave open the discussion of this alternative.

At a later meeting the two possibilities that remained before the committee were considered and voted upon. The first of these, namely, "We recommend to the Boards of the two Seminaries that the institutions merge and locate on the campus at Gettysburg," was lost by a unanimous vote in its favor from the Gettysburg delegation and a unanimous negative vote from the Philadelphia delegation. The second alternative, namely, "the merger of the two Seminaries and their relocation for the future in an urban and university-oriented site," was lost by a unanimous vote in its favor from the Philadelphia delegation and a unanimous negative vote from the Gettysburg delegation. Thus it was apparent that both delegations overwhelmingly rejected merger at the University site, the first proposal of the consultants. Both sections rejected unanimously merger at the Mt. Airy site. The Mt. Airy section rejected unanimously the consideration of merger at the Gettysburg site. It is to be noted, also, that until this point in the deliberation there was no consideration of merging on any urban or university-oriented site other than the ones in Philadelphia recommended by the firm of consultants. All statistics were gathered and all projections made upon the assumption of this general site.

Throughout the discussions, the effort was made by the Gettysburg section to avoid negative arguments, a fact which careful perusal of the Minutes will bear out. As far as could be ascertained, by carefully conducted inquiries, the Gettysburg proposal to merge represented the best judgment, the sense of stewardship, and the reasoned decisions of the constituency and responsible churchmen, as well as educators. In the sober conviction that a more effective work of theological education could be accomplished with the available funds by using the facilities at Gettysburg, the proposal to merge there was made.

BOOK REVIEWS

Old Testament

BY JACOB M. MYERS

The Way of Israel: Biblical Faith and Ethics. By James Muilenburg. New York: Harper & Brothers, 1961. 158 pages. $3.75.

Most of those who read this notice have no doubt heard about James Muilenburg; indeed many have heard him speak and have been thrilled by his incomparable handling of various phases of Old Testament theology and religion. He has been the only person invited twice to deliver the Zimmerman Lectures at our Seminary. Those who heard him on one or both occasions will be happy to learn that a good deal of what he said then is incorporated in the chapters of this book. Professor Muilenburg is not only a great scholar but also an excellent preacher—the two do sometimes go together. And here is really great preaching and teaching, profoundly biblical and thoroughly evangelical.

The six chapters of the book deal with the Way of the Word, the symbols of the Way, the beginning of the Way, the Way of the Leaders, the Way of Worship and the Way of the Future. It is impossible to describe all of these ways and hence the reviewer has selected the second for a few comments because of its importance not only for this book but for theology today. The author's first observation is that "The Way of Israel is historical. It is historical to a maximum degree because its history belongs to God. History is God's gift to Israel and to the world. It is a unique gift, not only because events and times are unique, but also because of the particular nature of these unique events and times. Israel's career in the world had its beginning in the divine initiative in a particular event. The event is God's event for Israel. It is with reference to that event that Israel comprehends her existence. It is meant for Israel's present, but more than that it determines the course her future is to take. . . . The event is God's Word. . . . The Word is revelation in history and for history" (p. 44). That rather long quotation sets the stage for the discussion that follows and states the presuppositions upon which the argument of the chapter is based. For the Hebrews history was real, vital and dynamic because it was "the Word of God actualizing itself in events." Past history was significant and was kept alive in memory and often in liturgical repetition because the Hebrews conceived of themselves as integrally involved in the saving events and experiences of the past, particularly the Exodus. That fact is vividly expressed by a quotation from *The Haggadah of the Passover* (ed. by David and Tamar de Sola Pool), p. 51—"In every generation one must look upon himself as if he personally had come forth from Egypt, in keeping with the biblical command, 'And thou shalt tell thy son in that day, saying, it is because of that which the Lord did to *me* when I went forth from Egypt.' For it was not alone our fathers whom the Holy One, blessed be He, redeemed, but also us whom He redeemed with them, as it is said, 'And *us* He brought out thence that He might lead *us* to and give *us*, the land which He swore to our fathers." The events of Sinai centered around the covenant by which God entered into a living relationship with his people. They became participants in God's will and purpose for past, present and future. The past was thus as real to them as the present; so also the future. The covenant which was the bond linking the nation with the Lord and also the people with the three segments of time was predicated on her response in faith to his gracious offer. Such faith expressed itself a life consonant with its demands defined by *hesed, 'emunah* (= faithfulness), *sedaqah* (= righteousness), *shalom* (peace, tranquillity) and *dacath elohim* (the knowledge of God). Under those qualities of the covenant Israel lived historically and would always continue to do so if she maintained her obligations of faithfulness, loyalty, devotion and obedience to him who had created her.

This shows how perceptive Professor Muilenburg's approach to the Old Testament is and how vigorously he has set forth his arguments. Here is vital and solid diet for an age that needs so much to learn the lessons of the covenant and the ways of God with man.

Theology of the Old Testament. Vol. I. By Walter Eichrodt. English translation by J. A. Baker. Philadelphia: The Westminster Press, 1961. 542 pages. $7.50.

This is another volume in Westminster's series known as The Old Testament Library which is making such a fine contribution to Bible studies in America. The present translation of Eichrodt's *Theologie des Alten Testaments* was made from the sixth German edition published in 1959 but also contains observations and additions made by the author up to November, 1960. There is a special preface by him introducing the work to the English speaking world.

The fact that so many editions have been called for since the publication of the original in 1933 is indicative of its quality and the alertness of Professor Eichrodt to the manifold contributions by other scholars to every phase of Old Testament study. Probably no other area of scholarly pursuit has experienced such interest and expansion in the last quarter century as that of the Old Testament. And that is more than antiquarian in character. So much is evident from the vital character of Eichrodt's Theology which differs from other theologies of the Old Testament in two significant aspects: (a) the author's insistence on a total view of the Old Testament rather than a fragmentized one reflected in the theologies of Köhler, Jacob, Vriezen and others, and (b) the tenacity with which he clings to the historical framework of Israel as the continuum of her faith. The excursus reviewing the author's differences with von Rad *(Theologie des Alten Testaments,* Vol. I, 1957; Vol. II, 1960) included as an appendix to the volume ought to be read and pondered by every student of the Bible. Eichrodt strongly dissents from the current fad known as Salvation-history (Heilsgeschichte) because it represents for him nothing more than a series of confessions of faith with "no assured connection with historical reality" which, however valid and decisive in themselves, cannot be regarded as conclusive evidence of historical revelation. At best Salvation-history is a religious philosophy which endeavors desperately to adhere to history by stressing certain historical events but fragmentizes history itself to the point where one must seriously question whether there was a historical Israel.

The core of Eichrodt's theology is the covenant around which revolves the whole life and religion of Israel. The covenant stands for the relationship between God and Israel and the entire history and organization of that people has to do with that relationship in one way or another. Hence the author begins with a penetrating discussion of the covenant relationship itself. Then he takes up the matter of the covenant statutes detailed in secular law and the cultus, followed by several chapters on the name and nature of the covenant God. The instruments of the covenant were the charismatic leaders (judges, seers, prophets) and the official leaders (priests and king). Breaches of the covenant and the judgment of God deals with eschatology in a realistic and judicious way. Perhaps the last chapter is the most trenchant of all—Fulfilling the Covenant which is not a mechanical thing. Fulfillment is to be understood "organically as the unfolding and unveiling of a mystery of Creation subject to the divine omnipotence, as a sovereign act of re-shaping, which only now brings to light the will of God concealed in prophecy, and is related to all prediction as clear knowledge is related to stammering presentiment" (p. 510). Eichrodt's method thus takes Israel's history seriously and avoids the fragmentizing tendencies so common today. Moreover he offers, at the same time, an orderly and systematic treatment of every phase of Old Testament theology within the framework forged by older studies such as those of König, Stade, Procksch and others.

Such in outline is Professor Eichrodt's method of handling the difficult theme of Old Testament theology. This is by all odds the best, the most logical and the most cogently presented treatment of the subject to date. And the translation is superb.

The Old Testament. Its Formation and Development. By Arthur Weiser. New York: Association Press, 1961. XV + 492 pages. $5.95.

There are many introductions to the Old Testament—in fact almost as many as there are scholars in the field. Every professor of Old Testament really has his own introduction to the subject whether written or unwritten. Of the written introductions, that of S. R. Driver (published in 1891) has held undisputed sway in the English speaking world for nearly half a century—and in many respects, his work is still the best. But in the meantime other scholars with equal acumen and insight have labored in the field, especially Robert F. Pfeiffer whose monumental volume was published in 1941 (second edition 1948). But the field has been worked far more assiduously by Continental scholars, particularly in Germany and Scandinavia. Perhaps the most notable contributions have been those of O. Eissfeldt *(Einleitung in das Alte Testament,* 2 ed., 1956) and Aage Bentzen *(Inleding til det Gamle Testamente,* 1941; Eng. 2nd ed. 1952). The latter two works take into account recent traditio-historical studies combined with a thorough exploration of the development of oral and literary forms characteristic in the several stages of cultic history and usage. All of which means that there has everywhere been a heavy emphasis upon the so-called *Heilsgeschichte* (best rendered in English as salvation history), i.e., that the Old Testament represents the literary deposit of the story of salvation from the earliest times to the Maccabean period. Whatever may be one's judgment as to the validity of that view, it cannot be denied that it is a fundamental presupposition of nearly all recent efforts in the area of Old Testament introduction and theology.

Professor Weiser's *Introduction,* following the latest methods, is divided into four major parts, of naturally unequal length. Part I deals with the literary formation of the writings of the Old Testament and is introduced by a prudent discussion of its historical and cultural background and the roots of its literary tradition in which account is taken of the best studies in history, archaeology and allied phases of the ancient world. This is followed by an excellent treatment of the preliterary poetic and prose developments which is of special importance because of its clear and precise definition of terms and its orderly arrangement of the various steps in the progression from the oral to the written materials, notably the description of how they were related to cultic practices. The section dealing with the formation of the great documentary traditions (JDEP) is handled with caution but is firmly adhered to. A commendable feature of this section is the description of the content of each book or strand of the tradition including just enough detail to make it captivating and interesting. One is not lost in minutiae. Part II is devoted to the study of the collection of the several writings of the Old Testament into a canon of Scripture as reflected in the Jewish and Christian traditions. Part III takes up matters of a more technical character such as text and versions, including a brief discussion of the script and the formation of the book. Mention is made of the latest contributions of the Qumran documents to LXX study. Part IV deals with the apocryphal and pseudepigraphic literature, with a section describing the various discoveries in the Judean Desert and their impact on Old Testament studies.

This brief survey of the contents indicates at once to the perceptive reader that here is indeed a worthy contribution to Old Testament study. The clear presentation of the material reflects the author's grasp of the entire field and the translation (by Dorothea M. Barton), from the fourth German edition (1956), is excellent. Each section is preceded by a full bibliography. Association Press is to be commended for making available for American students this fine, balanced and judicious treatment.

Ethics

BY FREDERICK K. WENTZ

Gordon D. Kaufman, *The Context of Decision* (Abingdon, 1961), 126 pp. $2.50.

Here is a welcome brief discussion of theological ethics informed by the basic insights of H. Richard Niebuhr's ethic of response. Kaufman, a professor at Vanderbilt Divinity School, gave the substance of this book as the Menno-Simons Lectures at Bethel College. He is speaking within the Anabaptist tradition, but his message deserves a wider hearing and does not simply rest upon the traditional Anabaptist assumptions. After discussing the nature of Christian ethics Kaufman carefully describes three contexts which are the environment of Christian decision—God, the church, and the purposive freedom of individuals.

Particularly valuable is the final chapter which analyzes the four factors to be considered in making any concrete decision as the Christian seeks to serve in selfless love. The first of these is the demands of justice. The second he calls "special responsibilities," including one's talents, one's commitments and one's role in society. The third is an overriding concern for the sinful. The fourth is one's self-knowledge that he is a biased sinner himself. Under the guidance of the Holy Spirit the Christian must weigh all four of these factors in determining his right course of action. A useful analysis.

Horace E. Orr, *Christian Ethics for Practical Living* (Westminster Press), $3.

The late Professor Orr taught for nearly forty years at Maryville College. This book represents his distilled wisdom on practical ethics. Much of the work is exceedingly practical—including advice to the girl who wants to encourage a proposal of marriage. However, much of the advice seems more clearly to reflect common sense and experience rather than any definite Christian ethics. The author does enunciate his own religious and philosophic position in the early chapters. It is a position quite reminiscent of the liberalism of an earlier era. Orr belongs to the self-realizationist school. The basic ethical principle is that which promotes the growth of persons. His viewpoint is a tempered optimism which can assert that "no generation has ever lived that had a conception of what is worthwhile equal to the conception we have." After three chapters of general orientation there are three chapters on family, marriage, and divorce, one on citizenship, and one assessing the moral resources for making progress in the days ahead.

CHURCH HISTORY

BY ERIC W. GRITSCH

Christian Attitudes Towards War and Peace: A Historical Survey and Critical Re-evaluation. By Roland H. Bainton. Nashville and New York: Abingdon Press, 1960. 299 pp. $4.75.

"In our time when the atomic bomb threatens to end the atomic era, the ethical problems of war and peace cry urgently for re-examination. . . . The atomic bomb has brought bewilderment and division. The bomb has divided the bishops and their flocks. . . . When the pope does not speak and the World Council (of Churches) contents itself with no more than a statement of the dilemma, the individual Christian is left to make his own decisions. As one among the multitude in this extremity I proceed to my own analysis and conclusion."

There is an almost prophetic urgency in these statements, taken from this latest of Dr. Bainton's books that, as he tells his readers, was thirty years in the making (p. 16). It is the most personal of the author's books because it not only exhibits exact scholarship and artistic simplicity—the traditional marks of Dr. Bainton's work—but also his pacifist credo hitherto known only to his friends and students.

The book has three objectives: 1) to present a historical analysis of the three dominant Christian attitudes towards war and peace—pacifism, the just war and the crusade, 2) to evaluate these three positions ethically and 3) to suggest a pacifist ethics for the church of our own time. The delineation and account of the historical emergence and adoption of pacifism, the just war and the crusade make up the bulk of the book. Here Dr. Bainton proceeds with scholarly precision, excellent story telling and fine illustrations (there are the inevitable Bainton cartoons!). Although the New Testament suggests pacifism—the interpretation of Romans 13 is very intriguing—the classical just-war theory soon replaced it, baptized by Ambrose and Augustine. According to the standards set forth in classical antiquity the just-war had to be fought under the authority of the state and must observe good faith and humanity. Augustine added the motivation of love (!) and insisted upon the exemption of monks and priests. This Christian version of the just-war, however, was nothing but an ideal; in reality the Christian just-war was more unjust than the pagan war. There is, for example, the incident of the archbishop of Mainz (1182) who, in obedience to the letter of ecclesiastical law prohibiting the carrying of swords by the clergy, killed nine men in battle by swinging a club (p. 104)! The crusade, suggested in the Old Testament, arose in the high Middle Ages as a holy war and was fought under the auspices of the church, not on behalf of justice concerned with life and property, but on behalf of the Christian faith.

The historical analysis is followed by a critical evaluation of pacifism, the just-war and the crusade on ethical grounds. Here Dr. Bainton, and to the knowledge of this reviewer for the first time, engages in the task of creating theological presuppositions for a pacifist ethics. This section of the book (chapter 14) deserves a critical review, since it contains intriguing critical and appraising statements with regard to current religious and non-religious opinions on the problem of war. As a pacifist Dr. Bainton is also critical of certain aspects of pacifism. Thus he rejects "strategic pacifism," *i.e.*, the militant attitude of some pacifists who try to increase their number. "The choices which confront the pacifist are almost as grim as those which confront the soldier, and he is not to delude himself by supposing that by his stand he can avoid inflicting all hurt" (p. 251).

The book concludes with a statement of Dr. Bainton's pacifist credo (chapter 15, "What Then?") which can be summarized thusly: 1) the Christian's attitude towards war and peace must be based upon New Testament principles; 2) neither the just war nor the crusade can be squared with these principles; 3) this leaves pacifism as the only position.

This book is a lesson in church history and ethics. It presents problems no Christian should overlook, although Dr. Bainton's answer may not be that of every American Christian. It is nevertheless an urgent plea for a critical re-evaluation of our own attitudes toward war and peace at a time when the arms race threatens to become war.

Luther and the Lutheran Church. By Altman K. Swihart, New York: Philosophical Library, 1960. xii + 703 pages. $7.50.

Not many historians share with the author the ambition and courage to squeeze into a single volume the story of Luther's life, an exposition of his teachings, a survey of Lutheranism in more than a dozen European countries, the history of the Lutheran church in America as well as a discussion of Lutheran organization, liturgy, modern theological trends and the ecumenical movement. "This is the ambitious plan of the author" (p. xi) who, himself a Lutheran and a professor of religion at Carthage College, presents this book "in the hope that Lutherans . . . will come to know their church better, and non-Lutherans will learn who these Lutherans are, their faith, the obstacles they have faced, and the direction they are moving" (p. xii). While the book might be appreciated by laymen interested in Lutheranism in general, it invites more criticism than praise from the historian. Such criticism is not directed against the author's intention to put so much material into such limited space—this has been done successfully on occasion—but rather against his treatment and organization of the material within certain historical periods of Lutheranism.

Although the first two chapters ("Luther . . . and his Teachings") represent a fair piece of historical scholarship, Lutheran scholars will not always agree with the author. Luther, for example, did not recommend bigamy to Henry VIII (p. 53. Cf. the recent treatment of this problem by Erwin Doernberg, *Henry VIII and Luther*). It is also questionable whether Luther's theory of the state influenced the "erection of the democratic state which took form in countries influenced by the Reformation" (p. 170). Such influence can be traced to Calvinism rather than to Luther. But the book does not pretend to be the last word on Luther research, and the author needs to be praised for his fine selection of Luther quotations and for a fair summary of Luther's teachings.

Unfortunately the same cannot be said about chapter III ("The History of the Lutheran Church in Europe") which suffers from poor organization of material and too spotty a treatment. It is simply not enough to reduce the richness of Protestant Christian thought in the last four centuries, especially in Germany and Scandinavia, to brief biographical sketches of selected thinkers. Such a treatment leads to dangerous historical and theological generalizations that border on historical distortion. Those familiar with the history of German theology will find it linked to some familiar names representing such productive periods as the age of orthodoxy, pietism, idealism and the modern period. They will question whether Schleiermacher's theology can be called "christocentric" (p. 196) or whether Gogarten was a "German Barthian" (p. 204). Scandinavians will also find opportunities for criticism: the author leaves out two centuries of Danish church history by jumping from the sixteenth to the nineteenth century in his survey of Danish Lutheranism. Nathan Soederblom did not found the school of theology at Lund (p. 524) but was an Uppsala man.

This reviewer receives the impression that with the beginning of chapter IV ("The Lutheran Church of America") the author returns to familiar territory. His historical survey is well documented and will be appreciated by readers interested in the American Lutheran heritage. The author also reminds us in his Preface (p. xii) that he intended to devote a third of the total space to the last thirty years of Lutheran history. Thus the reader finds neat summaries on Lutheran organization (chapter V), liturgy (chapter VI) and modern theological trends (chapter VII). Those involved in the budgeting of the Third Assembly of the LWF (Minneapolis, 1957) will be slightly shocked to read in chapter VIII ("The Ecumenical Movement") that the budget exceeded a million dollars (p. 604). The actual cost, according to reliable sources, was not more than $325,000. Yet when struggling through the highly bureaucratic structures of inter-church cooperation, anyone might get confused by so many figures and so much data.

Unfortunately the book lacks adequate proof-reading as to the spelling of foreign names. Thus Amsdorf is spelled Arnsdorf (p. 44), Justus Jones should be Justus Jonas (p. 54), *ex opera operatum* is spelled *ex opere operato* (p. 92); the German term for "church" is *Kirche* not *Kirke* (p. 206), Niemuller is Niemoeller, etc.

Lutherans, especially American Lutherans, need to be better informed in order to engage in a fruitful re-evaluation of their past present traditions. This book provides much information and represents, in part, a re-study of the various traditions of international Lutheranism. Nevertheless, as this reviewer tried to show, it should be read with a critical eye and an open mind.

In Memoriam

The Rev. Charles W. Barnett
Born, Jefferson, Pa., October 30, 1896
Died, Baltimore, Md., November 6, 1961

The Rev. Luther E. Woodward, Ph.D.
Born, Walnut, Pa., March 11, 1897
Died, New York, November 8, 1961

The Rev. Richard S. Shanebrook
Born, Mt. Pleasant Township, Pa., June 15, 1912
Died, York, Pa., December 10, 1961

ONE HUNDRED THIRTY-SIXTH YEAR • 1962-63

LEVEL ONE

LUTHERAN THEOLOGICAL SEMINARY

GETTYSBURG, PENNSYLVANIA

Dr. Robert J. McCracken
Zimmerman Lecturer

BULLETIN

VOLUME XLII • NUMBER TWO • MAY, 1962

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GETTYSBURG SEMINARY BULLETIN

Issued Quarterly

VOL. XLII GETTYSBURG, PA., MAY, 1962 No. 2

SEMINARY WEEK, 1962—a shift in gears from the exhaustions of Lent, a carrying into intellectual orbit of the Easter spirit, a meeting with stimulating and celebrated visiting theologians—including a Hungarian and a Scotchman and an Episcopalian and a Quaker, a return to one main well-spring of our celebration, namely, our Spring-garbed Alma Mater, and a renewal of friendships long established! It is may and it is might—May 2, 3, 4 and mighty worthwhile!

THE THIRTY-SEVENTH ANNUAL SEMINARY WEEK

Gettysburg, Pennsylvania

May 2, 3, 4, 1962

(All Hours Announced, Daylight Saving Time)

WEDNESDAY, MAY 2

Dr. Frederick K. Wentz, *Presiding*

8:45 a.m.—Matins

9:00 a.m.—Dr. Carl C. Rasmussen
"The Sacrament, Communion or Disunion"

10:00 a.m.—Dr. Vilmos Vajta, Swope Lecturer
"Liturgy as the Ministry of Word and Sacraments"

11:00 a.m.—Dr. Robert J. McCracken, Zimmerman Lecturer
"The Minister at Work: I. His Sermons"

3:00 p.m.—The Installation Service of Dr. Eric W. Gritsch, Professor in Church History Department

7:00 p.m.—Dr. Robert J. McCracken
"II. His Theology"

8:00 p.m.—Chancel Players

THURSDAY, MAY 3

Dr. Harry F. Baughman, *Presiding*

8:45 a.m.—Matins

9:00 a.m.—Dr. Douglas V. Steere, Alumni Lecturer
"Apprehending God: I. The Spiritual Renewal of Our Time"

10:00 a.m.—Seminary Choir

11:00 a.m.—Dr. Robert J. McCracken
"III. His Counseling"

12:15 p.m.—Alumni Luncheon and Program
Speaker: The Rev. Kent Gilbert

3:00 p.m.—Dr. Douglas V. Steere
"II. The Surgery of Prayer"

7:45 p.m.—Dr. A. T. Mollegen
"Two Aspects of Western Crisis: A Christian View
I. Existentialism as the Bankruptcy of Secularism"

FRIDAY, MAY 4

Professor Herbert W. Stroup, Jr., *Presiding*

8:45 a.m.—Matins

9:00 a.m.—Dr. Douglas V. Steere
"III. The Dialogue of Prayer and Action"

10:00 a.m.—Dr. Robert J. McCracken
"IV. His Private and Public Life"

11:00 a.m.—Dr. A. T. Mollegen
"II. Communism as Demonic Secularism"

ROBERT J. McCRACKEN

Dr. Robert J. McCracken, Minister of the Riverside Church in New York City since 1946, was born and raised in Scotland, educated at the University of Glasgow and at Cambridge University. After two distinguished pastorates in Scotland Dr. McCracken was for eight years a professor in theology and philosophy at McMaster University, Hamilton, Ontario, before coming to Riverside Church. Since 1949 he has also taught practical theology at Union Theological Seminary in New York. Married, Dr. McCracken is the father of two boys.

Included among Dr. McCracken's books (all by Harper & Bros.) are: *Questions People Ask* (1951), *The Making of the Sermon* (1956), and *Putting Faith to Work* (1960). Dr. McCracken has received honorary degrees from more than a dozen universities and has held outstanding lectureships at an equal number of schools, including Yale and Princeton. A popular radio preacher, the New York pastor has also attended several ecumenical conferences as a delegate, has traveled around the world, and been active on numerous boards and committees of civic importance in New York City itself.

As the Zimmerman Lecturer Dr. McCracken will deliver four lectures during Seminary Week, appearing each day.

VILMOS VAJTA

Dr. Vilmos Vajta has been Director of the Lutheran World Federation's Department of Theology for about eight years, bringing that department into increasing world prominence. Born in Hungary and a graduate of the University of Sopron, he was ordained into the Evangelical Lutheran Church in that land and served pastorates there. Dr. Vajta did graduate work in Sweden, receiving the Doctor's degree at Lund in 1953. His doctoral dissertation in translation has been published by Muhlenberg Press as *Luther's Theology of Worship* and marks an important step forward in understanding that field of study. He has also written many articles for theological journals.

After brief teaching experience at the University of Lund Dr. Vajta took up his present work with the Lutheran World Federation. In promoting theological investigation and discussion he has traveled widely through world Lutheranism, including several visits to the United States. He and Mrs. Vajta live in Geneva with their three children. Dr. Vajta is Swope Lecturer in Liturgics for 1962.

DOUGLAS V. STEERE

Dr. Douglas Steere, recognized successor to Rufus Jones as an intellectual and spiritual leader among the Friends, is Harry Emerson Fosdick Visiting Professor at Union Seminary in New York this year. He has taught philosophy at Haverford College since 1928 and now serves as chairman of the department.

Born in Michigan, Dr. Steere was educated at Michigan State, Harvard (Ph.D.), and at Oxford. He was a Rhodes Scholar in 1925. He holds several honorary degrees and has filled a dozen distinguished lectureships, including several at Harvard and Princeton. He is married and the father of two girls.

Published works by the Haverford professor include: *Prayer and Worship,* translation of Kierkegaard's *Purity of Heart,* editing of Thomas Kelly's *Testament of Devotion, On Beginning from Within Doors into Life, Time to Spare, On Listening to Another, Work and Contemplation,* together with numerous articles.

Dr. Steere has been quite active in the work of the American Friends Service Committee and has carried out numerous missions throughout the world. He has held board or executive responsibilities with such organizations as Pendle Hill School of Religion and Social Studies, Wainwright House, Binder Schweitzer Amazonian Hospital, Danforth

Foundation, International Fellowship of Reconciliation, and the American Theological Society.

For Seminary Week, 1962, Dr. Steere will contribute two lectures on Thursday and one on Friday.

ALBERT THEODORE MOLLEGEN

Dr. Mollegen is Professor of New Testament Language and Literature in the Protestant Episcopal Theological Seminary at Alexandria, Va. Educated in Electrical Engineering at Mississippi State College, he holds theological degrees from the Virginia Seminary and from Union Seminary in New York, where he has also been a summer lecturer in ethics and theology.

Widely known as an apologist for classical Christianity to modern intellectuals, Dr. Mollegen founded and lectures at a theological college for lay persons which has become a Washington center for relating Christianity to psychoanalysis, modern art, and contemporary social, political and economic problems.

Author of *Christianity and Modern Man,* Professor Mollegen has also contributed to a number of volumes, including recently *The Theology of Paul Tillich* and *Socialism and American Life.* He has also held lectureships at the University of Virginia, Southern Methodist University, the University of Chicago, Trinity College, and other institutions.

Dr. Mollegen has appeared before on the Seminary Week program and has always proved a stimulating lecturer.

CARL C. RASMUSSEN

Seminary Week will open with a bang this year with Dr. Rasmussen leading the procession of lecturers. Dr. Rasmussen needs no introduction to Gettysburg audiences since he has been since 1940 Professor of Systematic Theology at Gettysburg Seminary and has for a longer period of time been a popular speaker and church leader among the Gettysburg constituency and the wider church. Through his activities as translator of theological works from the Swedish, in the American Association of Theological Schools, in the Lund Conference of Faith and Order in 1952, as Secretary of the Joint Commission on Lutheran Unity, and in numerous other ways, Dr. Rasmussen has made and continues to make a sizable contribution to theological education and the life of the church. To generations of students he is known as a friend and a stimulating professor.

INSTALLATION

Dr. Eric W. Gritsch, professor-elect in the department of Church history, will be inaugurated in a ceremony on Wednesday afternoon, May 2, of Seminary Week. The academic procession will begin at 3:00 P.M., and the act of installation will be conducted by the President of the Board, Dr. Paul R. Clouser, of Middletown, Pa. Dr. Gritsch's lecture will be entitled, "Historical Reason and Theological Education."

Dr. Gritsch comes to Gettysburg Seminary as a professor in the Church History Department from a position as Instructor of Biblical History, Literature, and Interpretation at Wellesley College for the previous two years. He and his wife are living on the Seminary campus and he has been teaching here during the past year.

Dr. Gritsch's educational background is a rich mixture of European and American university training. Coming from Austria where his father was a Lutheran pastor and where Dr. Gritsch himself served as assistant pastor in Bruck an der Mur, he received his B.D. from the University of Vienna and his S.T.M., M.A. and Ph.D. degrees from Yale University. In Europe he studied at the University of Vienna, the University of Zurich, and the University of Basel. While at Zurich he studied under Emil Brunner and at Basel under Karl Barth and Oscar Cullmann.

He first came to Yale University on Smith-Mundt and Fulbright Scholarships and then, after returning to Europe, came back to Yale where for two years he served as assistant to Professor Roland H. Bainton. He also served as an assistant in the German department of Yale University for one year.

THE COMMENCEMENT

The Commencement Service will be held at 7:45 P.M., D.S.T., on May 25. Our president, the Rev. Dr. Harry F. Baughman, has been appointed by the faculty to preach the sermon. Forty-two members of the senior class will receive the B.D. degree.

DEAN DONALD HEIGES ACCEPTS CALL TO PRESIDENCY

The Seminary constituency learned with considerable satisfaction that the Rev. Donald R. Heiges, D.D., had, in January, accepted the call of the Board to be the ninth president of the Seminary. Presently dean of the Chicago Lutheran Seminary, Maywood, Illinois, Dr. Heiges succeeds Dr. Harry F. Baughman, whose retirement will become effective in September, 1962.

The president-elect is a graduate of both Gettysburg College and Gettysburg Seminary. He graduated from Gettysburg College with the A.B. degree in 1931 and from the Seminary with the B.D. degree in 1934. Following his graduation from Seminary he became an instructor in the Philosophy Department of the College. After one year here he was called to be the secretary of the Student Christian Association and assistant professor in the Department of Philosophy, where he served until 1944. In 1944 he was called to the post of pastor for Lutheran students in the metropolitan area of New York, which post he held until 1950. While serving in this capacity he pursued doctoral studies at Columbia University. From this service he was called to be Executive Secretary of the Division of College and University Work of the National Lutheran Church. In 1958 the Chicago Lutheran Theological Seminary of Maywood, Illinois, called him to the post of dean, in which capacity he has served until the present time. Dr. Heiges was the Knubel-Miller lecturer of the United Lutheran Church in 1958. His lectures, *The Christian's Calling*, were published the following year. He has been a contributor to various journals and publications.

Dr. Heiges was married in June, 1935, to Miss Mary Kump of Chambersburg, Pa. They have two daughters, Carol Sue (Mrs. Kenneth Reinhardt) and Joan Christine, the latter a student in Wittenberg University.

The acceptance by Dr. Heiges will become effective in September, 1962, when, with his family, he will move to the campus of the Seminary.

A more complete record of the president-elect will be published in a later issue of the BULLETIN.

THE REV. HERMAN STUEMPFLE ACCEPTS PROFESSORSHIP

Coincident with the announcement of Dr. Heiges' acceptance of the presidency, was the announcement that the Rev. Herman G. Stuempfle, Jr., had accepted the call of the Board to succeed Dr. Baughman as professor of Homiletics.

The professor-elect is the son of the late Rev. Herman G. Stuempfle and Helen Wolfe, born in Clarion, Pa., April 2, 1923. He graduated from the Hughesville High School in 1940 and Susquehanna University, with the degree of A.B., in January, 1945. Pastor Stuempfle attended Gettysburg Seminary from September, 1943, to February, 1946, receiving his B.D. degree at that time under the accelerated program.

He has served as pastor at Konnarock, Va., assistant pastor of St. Matthew Lutheran Church, York, pastor of Our Savior Lutheran Church in Baltimore, and Christ College Lutheran Church, Gettysburg. From the Gettysburg post he was called by the Board of Social Missions to organize and lead the program of life institutes.

Professor-elect Stuempfle has been noted as an unusually excellent preacher and is eminently suited to fill the post to which he has been called.

GIFTS

The Seminary has been the recipient of a number of gifts in recent months. From the congregation of Trinity Lutheran Church, Rockford, Illinois, pastors, the Rev. O. Garfield Beckstrand, D.D., and the Rev. O. Garfield Beckstrand, II, came a gift of $800 to illumine the spire of the Church of the Abiding Presence. This contribution is to honor Dr. A. R. Wentz, former president and professor emeritus of the Seminary. An amount above the cost of installations has been applied to the publication of the Seminary history revision. The spire of the chapel, which is visible from many approaches to Gettysburg, will be bathed in light each night as an inspiration to all who visit this community.

Numerous gifts ranging from $25 to $500 have been contributed to the Library Development Fund which is to be matched dollar for dollar by the Sealantic Fund for the assistance of theological education. The total received for this specific purpose since its announcement is $3,300. The proposal of the Sealantic Fund is available up to $3,000 a year for three years. Thus the Seminary is assured of its first maximum grant and has started with one-tenth of the necessary fund for the second year.

Private gifts from individuals and some larger contributions by congregations have provided upwards of $5,000 toward the publication costs of the Seminary history revision edited by Dr. A. R. Wentz.

SEMINARY AUXILIARY

The Seminary Auxiliary will stress at its spring meeting, May 8, 1962, the theme of "The Call to the Ministry." The Board of Higher Education of the Lutheran Church has produced a film whose chief purpose is recruitment for the ministry. This film will be shown at the meeting and the chief address of the day will be Dr. Henry Endress, Executive Secretary of the Department of Stewardship, whose office is at 231 Madison Avenue, New York 16, New York. He will speak from the layman's point of view concerning the ministry.

The Auxiliary will have completed its fifth project, the furnishing of a faculty lounge.

LOYALTY FUND

The Alumni Association has adopted as its major project the book purchasing fund of the library. Annually, the Loyalty Fund gifts provide in the vicinity of $2,000 toward this budget. The regular budget of the library for book purchases is above $4,000. The 1961-62 fund set as its goal a special contribution to the Library Development Program, designating everything above $2,000 for this special project. Gifts for this year total $2,300.

Speaker for the Alumni dinner on May 3, 1962, is the Reverend W. Kent Gilbert, Ed.D., Editor of the Board of Parish Education.

LIBRARY NEWS

What the writer of Ecclesiastes said about the multiplicity of books could also be applied to the perennial flow of magazine literature. The seminary library currently receives some 443 periodicals. During the present academic year sixteen new titles in this area have been added and are included in the total number received. For those readers of The Bulletin who are interested in being notified of new journals, for those who would go further and subscribe selectively for titles which contribute to one's vocational demands, and for those who plan occasional visits to the Seminary to scan current journals, the titles and sources of the periodicals newly added to the library are listed below.

The City Church. New York, National Council of Churches. Issued bimonthly except July and August. $3.00.

Contemporary Psychology. Lancaster, Pa., American Psychological Association. Monthly. $10.00. "A journal of reviews."

Cross Currents. West Nyack, N. Y., Cross Currents Quarterly. Quarterly. $3.50. "A quarterly review to explore the implications of Christianity for our times."

Current Scripture Notes. Washington, D. C., Marist College. Quarterly. Annual subscription $1.00. "CSN is the only popular Catholic Scripture periodical in English for parish priests, teachers of religion and the general reader."

Daedalus. Boston, Mass., American Academy of Arts and Sciences. Quarterly. $5.50. "Every issue of Daedalus has its history. Discussion among the editors and their colleagues and friends generally precedes the actual commissioning of the articles by many months, sometimes years."

Dialog. Minneapolis, Minn., Sacred Design Associates. Quarterly. $5.00. "A journal of theology; an essay on its assumptions, aims and accents theological."

Discourse. Moorhead, Minn., Concordia College. Quarterly. $2.50. "A review of the liberal arts."

History of Religions. Chicago, Ill., The University of Chicago. Semiannual. $5.00 per year. "An international journal for comparative historical studies . . . a scholarly journal devoted to the study of historical religious phenomena."

Institute of Applied Psychology Review. New York, Institute of Applied Psychology, Inc. Quarterly. $3.00. ". . . to cover the many aspects of emotional education, including personal and business relationships, industrial, vocational and family counseling."

Journal of Church and State. Saco, Texas, Baylor University. Semiannually: May and November. $1.25. Critical comments and scholarly articles as well as book reviews reflecting various points of view on the relevancy of church and state.

Journal of Religion and Health. New York, Academy of Religion and Mental Health. Quarterly. $5.00 per year. Represents all religious faiths and all disciplines concerned with human health and well-being.

Letter to Laymen. Austin, Texas, Corporate Office of the Christian Faith-and-Life Community. Monthly except July and August. $1.00. Journal of the Christian Faith-and-Life Community.

Orthodoxy. Mount Vernon, N. Y., Basilian Fathers, Orthodox Mission to Western People. Eight issues per year. $2.00. Devoted to the life and thought of the Church from the viewpoint of the Society of Clerks Secular of Saint Basil. Important in the light of new relations with the Council of Churches and its new members.

Religious Research Digest. Livingston, N. J., Christian Research Institute. Quarterly. $2.00. Concerned with "the increasing dangers of cults today and how best meet their false teachings."

Response. St. Paul, Minn., Lutheran Society for Worship, Music and the Arts. Published semiannually at Advent and Pentecost. Annual membership $5.00. For the "study and promotion of Christian worship, music, ecclesiastical architecture and art, literature and drama in the Lutheran Church."

The Southeast Asia Journal of Theology. Mount Sophia, Singapore, Association of Theological Schools in S. E. Asia. Quarterly. $4.00. The organ of the Association; contains articles on comparative religions, the ministry, missions, education, poems and book reviews.

PASTORS' INSTITUTE FOR ADVANCED THEOLOGICAL STUDY

The second year of the Institute for Advanced Theological Studies will be held on the Seminary campus July 1-12. This year the Seminary is in full cooperation with the Board of Higher Education, and it is anticipated that the additions to the program of last year will enrich even further the experiences of the pastors during this two-week program.

The lecturer in the theological field will be Dr. Lawrence D. Folkemer, who comes back to the Institute by overwhelmingly popular demand. Dr. Folkemer will lecture again, and supervise studies, in the field of "Contemporary Theological Developments." In addition to Dr. Folkemer, there will be lectures in the Biblical and the Pastoral field. A chaplain, to be provided by the Board of Higher Education, will be a new addition to the program.

The presidents of the Maryland, Central Pennsylvania, and West Virginia Synods have prepared a list of names for invitations to the 1962 Institute and mailings have been sent to those pastors. If no answer has been received by March 31, a supplementary list will be invited.

The costs for the Institute are divided four ways:

1. Travel to and from the institute to be paid by the pastor.
2. Board to be paid by the parish.
3. Salaries of lecturers and other program leaders to be paid by the Board of Higher Education and the Central Pennsylvania and Maryland Synods.
4. Administrative costs and lodging to be paid by the Seminary.

The administrative staff of the Institute consists of Professor Herbert W. Stroup, Jr., director of field work at the Seminary and who serves as the director of the Institute's study program, Dr. E. Theodore Bachmann of the ULCA Board, and Dr. Arthur Yeagy who serves as registrar for the Institute.

A MORNING BIRTHDAY PARTY FOR OUR PRESIDENT

It was the morning of the 24th of January, 8:45 A.M., when a mighty chorus filled the administration building with the music of "Happy birthday to you, Dr. Baughman!" The coffee hour in the social room became the occasion of this celebration, which took place the morning after the authentic day. Absent from town on the real birthday, the cakes and the music had to wait for the guest of honor. But the tension of waiting gave a special strength to the short but happy event.

PROFESSOR HOWARD BREAM ON SABBATICAL

Professor Howard Bream is devoting his sabbatical leave to linguistic studies at Johns Hopkins University in Baltimore. His primary objective will be to study Coptic, a language of increasing importance in view of recent manuscript discoveries in Egypt. Professor Bream, no doubt, will live through this self-imposed assignment with usual care and efficiency!

PROFESSOR DEITZ'S POSTHUMOUS WORK

"What the Bible Can Mean for You" is the title of the last book written by Professor Deitz, published by the Muhlenberg Press early this year. This book belongs to the Fortress Books series designed to interest lay members of our congregations. A Bulletin review will follow.

DOCTOR HEIKKINEN PUBLISHES ON BIBLICAL INTERPRETATION

The first of two new leadership education tests, bearing the by-line of Dr. Jacob W. Heikkinen, has appeared in the leadership education series of the Long Range Program. This is entitled *Helping Youth and Adults Know the Bible.* A second will be *Helping Children Know the Bible.* Co-authors are N. Leroy Norquist and Barbara M. Luebbe.

Each of the books has a twofold purpose: to help the leader understand the Bible better himself; and to show him how to help his pupils understand it better. Dr. Heikkinen wrote to the first of the two objectives in each case.

THE STORY OF THE MERGER NEGOTIATIONS

by

Dr. Harry F. Baughman, *President*

In response to the assignment of the editors of Gettysburg Seminary's Quarterly Bulletin, and for the historian of the future, I undertake to record the basic steps and decisions of the recent merger negotiations between the Mt. Airy and Gettysburg Seminaries. This can possibly best be done by starting with the report of the committee to the Board of Directors of Gettysburg Seminary at its special meeting of January 4, 1962, with comment and expansion at certain vital points. Detailed arguments and discussions cannot be included here, but are on record in the Minutes of the Joint Committee on Merger Proposals.

Gettysburg Seminary
December 28, 1961

The Joint Committee on Merger Proposals adopted the following uniform report as its official report to the two Boards:

> "The Joint Committee on Merger Proposals between the Philadelphia and Gettysburg Lutheran Seminaries report that between September 30, 1959, and December 8, 1961, we have held 9 meetings. Sub-committees were assigned special areas of study whose reports were then considered. With the approval of our Boards, we engaged Booz, Allen & Hamilton to survey the situation and to make recommendations. On April 14, 1961, Booz, Allen & Hamilton recommended merger at an urban, university oriented location and also recommended Philadelphia as the city and the University of Pennsylvania as the university.
>
> "The Joint Committee recognizes that there are values in establishing a merged seminary, but is unable to reach an agreement upon the locations studied.
>
> "The members from Philadelphia Seminary believe that a merged seminary should be located in some urban and university oriented location upon the territory of the merged seminaries.
>
> "The members from Gettysburg Seminary believe that the

values in a merged seminary can best be achieved at Gettysburg.

"The Joint Committee recommends (1) that it be dissolved and (2) that a standing liaison committee be established to serve the two seminaries in all possible means of cooperation.

"This constitutes the entire joint report, but the members from each seminary shall be at liberty to make an additional report of their own to the Board of their seminary."

Supplemental Report by the Gettysburg Section

In order that the position of the Gettysburg group may be made clear, we present the following amplification for the sake of the record. After an extended study, which included the investigations by subcommittees on Ideals of Theological Education, Feasibility of Merger, and Desire and Judgment of the Church, in addition to an extensive survey by a firm of consultants, the Gettysburg section of the Joint Committee presented a recommendation that the institutions merge on the campus of Gettysburg Seminary. This proposal was in direct compliance with an action of the Board of Directors at its meeting of May, 1961. The exact wording of the proposal follows:

"WHEREAS:

1) The Church owns at Gettysburg a campus—53 acres—ample for all necessary future expansion, improved by plant adequate for more than the present student body of the Seminary, all of it protected by National Park grounds from future deterioration;
2) This campus is situated within easy reach of the widest variety of field work opportunities in varied institutions and in urban, suburban, small city, town, and rural areas;
3) This campus provides for a considerable number of professors on it and all others nearby, enabling them to conserve time from the inroads of commuting, and providing for a community with person to person and student-faculty relationships so important in a Seminary;
4) The purpose of a seminary is the provision of a program to train ministers and others for the many-sided responsibilities of the Church, calling currently for various specialized disciplines and the entering of new areas for both of which large outlays of money are necessary;
5) The capital investment required for plant in close proximity to the University of Pennsylvania means a disproportionate amount diverted from program to facilities;
6) The extra cost of university location, estimated at a likely 3½ to 4 million dollars, will absorb for buildings alone a fund capable of providing sufficient annual income to finance the specialized programs envisioned, also faculty research and production, guest professorships, and significant scholarship grants for postgraduate and doctoral studies;
7) A long-range projection of growth, as it affects church and Seminary, indicates the necessity for two campuses not

> later than A.D. 2000, and Gettysburg is ideally located as a site for one of these two seminaries;
>
> 8) The present movement of persons and businesses, for obvious reasons, is toward dispersion rather than centralization in the large cities;
> 9) The rapid changes taking place in travel facilities and habits, bringing all areas closer together in time, if not in mileage, are revolutionizing traditional concepts of accessibility.
>
> We recommend to the Boards of the two Seminaries that the institutions merge and locate on the campus at Gettysburg."

In reaching this decision the Gettysburg section of the Committee was influenced by three chief considerations.

First of these considerations was the judgment of responsible members of the Seminary constituency, both as to the possible effect of removal of the Seminary and the matter of stewardship. The Committee sought to ascertain the objective judgment of officers and leaders of the synods that own and control Gettysburg Seminary concerning the value of the Seminary to the area of these synods. As far as possible, sentiment, local pride, and institutional loyalty were ruled out as determining factors. One synod, the West Virginia, had taken definite action recording its judgment in this issue, calling attention of the Joint Committee and the Church to the concerns this Synod had in the merger. Its action follows:

> "I (L. Stanley Whitson) move that the Synod of West Virginia, in the interest of the best stewardship of the Church's resources, recommend that the Joint Committee on Merger Proposals of the Lutheran Theological Seminaries at Gettysburg and Philadelphia investigate thoroughly the following alternatives which we believe will best serve the Church: (1) the continuing need for the two seminaries at Gettysburg and Philadelphia, which right now serve an area which includes 48.2 per cent of the membership of the coming Lutheran Church in America, and (2) the possible merger of the two seminaries on the 53-acre Gettysburg campus.
>
> "I further move that copies of this recommendation be sent by the Secretary of Synod to the said Joint Committee, to the two seminaries, and to the Pittsburgh, Maryland and Central Pennsylvania Synods."

In addition to this official action of one synod, the judgment of the synodical officers of the Maryland and Central Pennsylvania Synods was sought. These all emphasized the importance of the service which the seminary can render to the Church in the area and the value of maintaining a reasonably close relationship geographically as an important factor in recruiting for the ministry.

Recognizing that there are certain values in proximity to a university, the leaders consulted indicated that these are not the only values involved in the operation of a seminary. They ask the question, "Is it more important for the seminary to be close to a university or close to its own constituency?" "Are the values of university relationship guaranteed by proximity?" They noted also that a number of institutions, even though reasonably close physically to a university, have not realized significant values.

The policy of other churches in the establishment or retention of theological seminaries was noted, particularly that of the Roman Catholic Church and of the Presbyterian Church in the reorganization of its theological program.

In the matter of stewardship, from the beginning of negotiations questions were asked about the stewardship involved in disposing of the property and plant of Gettysburg Seminary. A current appraisal of values for insurance purposes fixed the replacement value of buildings, not including acreage, at $2,450,000. Responsible estimates indicated the possibility of securing $1,000,000 for the entire property *if* a suitable purchaser could be found. It was recognized that single purpose plants have a limited salable potential. The only group likely to pay as much as $1,000,000 for the property would be another educational institution. In all other estimates Gettysburg College was suggested as the likely purchaser. Churchmen of the area, especially businessmen, questioned the stewardship involved in disposing of assets valued at above two and one-half million dollars for a return of $1,000,000, most of which, if Gettysburg College were the purchaser, would need to be provided by the people of the Church itself.

A second consideration in arriving at our position was that of the program of theological education and the bearing on it of the cost of erecting plant in a wholly new area at today's inflated prices. The Committee was impressed by the summary of the consultants' report of special services the seminary ought to be rendering. Indeed, some of these—there were at least 16 enumerated—are already being essayed at Gettysburg and no doubt at Mt. Airy. Many of these services and special programs are being postponed because sufficient financial resources have not as yet been available. The only advantage that would warrant the sacrifice of existing values and the investment of the sums required would be the ability to conduct a much larger and more effective program than is now undertaken at either seminary. This, it seemed, was more likely to be realized with the relatively smaller investment in facilities at the Gettysburg campus and the application of other available funds to a larger program. An illustration of relative costs at various sites is seen in the report of a qualified architect and a qualified builder employed by the Joint Committee to study costs at five locations. Three of these locations were:

1. The campus of Gettysburg Seminary;
2. A site near the University of Pennsylvania, recommended by the consultants; and
3. A site on the perimeter of Philadelphia.

Estimated cost for construction necessary to complete plant facilities at Gettysburg was $3,554,000. Estimated cost of necessary construction at the University site was $8,012,000; at the perimeter site, $6,460,000. These are gross costs and do not take into account possible credits from the sale of properties. If Gettysburg could secure $1,000,000 and Mt. Airy, $450,000 for their plants, as was suggested by the consultants, the net cost at Gettysburg would probably be reduced below $3,000,000. At the University site it would be reduced to six and one-half million. At the perimeter site it would be approximately $5,000,000. Thus, there is a differential of from two to three and one-half million dollars between the cost of construction at Gettysburg and the cost of necessary construction at other sites considered.

From the start of the studies, the Gettysburg section of the JCMP insisted that they were not seeking the least expensive location. They *were* concerned lest the cost of construction alone consume such a large sum that the program of the seminary would be handicapped for many years. This they saw as a distinct possibility. They were aware that the two to three and one-half million dollars differential for construction would, if invested at the current rates enjoyed by both institutions, finance an extensive program of student scholarships for advanced study, of visiting professorships, of faculty research and publication, and of specialized training at qualified places. It would provide sufficient resources to call to the faculty the best qualified personnel. The seminary could thus become an outstanding center of theological education and church service.

A third consideration is the long-range strategy of theological education and location of institutions. From the beginning of the studies there were those, both of the faculty and the directorate, who had questions on this issue. The baptized membership of the synods supporting the two seminaries represents almost one-half of the baptized membership of the new Lutheran Church in America. The two seminaries combined have an enrollment at the present time of approximately 320. This is considered an optimum enrollment by many authorities in theological education. The report of the consultants suggests that by A.D. 2000—only one generation away—the enrollment of a merged seminary may reach as many as 700. At that time, the report of the consultants suggests, the Church would likely want to establish another seminary in the northeast section. Good educational procedure would likely require another seminary before that time. The question is therefore asked: Would it not be bad strategy to abolish two campuses in favor of one near the edge of the territory and then, within a few years, be required to establish and equip another seminary? Would it not be far better to retain the one seminary best equipped and located in a strategic situation, thus making necessary the establishment of only one additional in the foreseeable future? A long-range policy seems to point in this direction.

The above considerations were paramount in the thinking of the Committee as it reached its decision to recommend Gettysburg as the place of merger.

Several pertinent comments ought to be made. For one thing, the study of the proposals was thoroughgoing. All pertinent factors have been taken into consideration. Comment should be made also upon the congenial atmosphere that prevailed during the discussions of the Joint Committee. It was recognized that each group was sincere in its effort to reach a wise conclusion. Finally, the proposed cooperation of the two seminaries offers a number of possibilities to accomplish many of the potential advantages if properly implemented.

The above report was presented in exactly this form to the Board of Directors of Gettysburg Seminary. The salient steps involved in reaching this conclusion may be traced in outline. First of all, at an early meeting of the Joint Committee, the possible alternatives confronting the Seminaries were sifted and reduced to two: namely, 1) merging and using the campus of one of the existing seminaries, and 2) merging, disposing of the properties of both and locating the resultant institution at a third site.

A committee to consider feasibility of merger studied the issue with these two possibilities in view. The Gettysburg members of this committee presented some informal estimates of cost that might be involved in either site. They raised questions about trends in population and the likely needs of the Church in the next half century or more. It was agreed that, especially on the latter question, outside counsel was necessary. Accordingly, the firm of consultants was secured to make a survey of the situation which should provide authentic statistics helpful to the committee in reaching its decision.

After the consultants presented their report, the Gettysburg section of the committee concluded that the goals of theological education envisioned by their studies could best be realized by merging at Gettysburg. Thus from the beginning the Gettysburg section of the committee favored a merger of the Seminaries. At the June 2 meeting of the Joint Committee they presented, in accordance with actions of supporting synods, a recommendation urging a "thorough exploration of a possible merger at Gettysburg before any decisive action be taken on the recommendation of the consulting firm."

The recommendation of the consulting firm was "the merger of the two Seminaries and their re-location for the future in an urban and university-oriented site." This recommendation specifically cited three locations: 1) a site in Philadelphia across the street from the University of Pennsylvania; 2) a site in Philadelphia in a reclamation area midway between the University and the city limits; and 3) a site on the perimeter of Philadelphia County. The Philadelphia sites were recommended by the consultants after they studied and rejected other possibilities, specifically Baltimore, Washington and Princeton. Their recommendations were accompanied by a table of possible costs.

The position of the Gettysburg section was that the cost of location at the University site—where, conceivably, the greatest advantages of university relationship could be gained—was sufficiently high to divert a disproportionate amount of funds from program to plant construction. There were other major disadvantages associated with this location, notably, the living conditions in the area, the absence of the professors from the area, and the substantially increased costs of operation.

After considerable discussion it was agreed that members of the committee draw up a plan of plant needs and facilities, and secure estimates from two architects to be named by the presidents of the two seminaries. Designated as sites to be considered were specifically the present site of the Gettysburg Seminary, the present site of the Philadelphia Seminary, a five-acre site immediately adjacent to the University of Pennsylvania, a site located on the perimeter of the County of Philadelphia, a site within the County of Philadelphia, somewhat removed from the University. Until the very late meetings of the committee, these were the only possibilities discussed. The architect and the builder, the latter from Philadelphia, presented, after a careful inspection of the five sites, the following costs:

1.	(Gettysburg)	$3,554,000
2.		4,947,000
3.		8,012,000
4.		6,322,000
5.		6,460,00

These relative costs confirmed in the minds of the Gettysburg section the judgment that the highest ends of theological education could be achieved by merging at Gettysburg. They pointed out, as has been noted in the report to their Board, the programs of theological advance that could be maintained with an investment of the difference between the Gettysburg location and any other. This led them to present the positive and constructive proposal that merger take place and that the institution be located on the campus at Gettysburg. This proposal did not come to a vote, but it should be very definitely understood that the proposal was made and that supporting reasons were given.

At the last meeting but one of the Joint Committee, the chairman, in an effort to thread the way through the various possibilities, laid before the committee an agenda containing a number of sense motions. These sense motions, it was explained and understood, were intended to be not a commitment to the substance of the motion, but a way of establishing a priority of consideration. We do not here need to enter into the reasons for differences of opinion and judgment on issues in which value judgments or subjective opinions were involved. We are reporting here only the fact that there were such value judgments related to many of the conclusions, both of the consultants and of the sections of the committee itself. The content of the eight sense motions need not be repeated here. It is sufficient to say that both the Mt. Airy section and the Gettysburg section rejected, by an overwhelming vote, the consideration of the first proposal of the consultants, namely, merging and locating near the campus of the University of Pennsylvania. Both sections rejected unanimously the consideration of merging and locating the seminary on the campus at Mt. Airy. The Mt. Airy section voted unanimously in favor of considering merging and locating at the perimeter of Philadelphia. The Gettysburg section voted by a positive margin in favor of considering the location at the perimeter. The Mt. Airy section voted unanimously against the sense motion which would justify the location of a merged seminary at Gettysburg. On this sense motion Gettysburg voted unanimously in its favor. President Baughman of the Gettysburg section pointed out that he had voted for consideration of the sense motion which would justify merging and locating at the "perimeter site," not because he favored the proposal, but because he felt it desirable to leave open the discussion of this alternative.

At a later meeting the two possibilities that remained before the committee were considered and voted upon. The first of these, namely, "We recommend to the Boards of the two Seminaries that the institutions merge and locate on the campus at Gettysburg," was lost by a unanimous vote in its favor from the Gettysburg delegation and a unanimous negative vote from the Philadelphia delegation. The second alternative, namely, "the merger of the two Seminaries and their relocation for the future in an urban and university-oriented site," was lost by a unanimous vote in its favor from the Philadelphia delegation and a unanimous negative vote from the Gettysburg delegation. Thus it was apparent that both delegations overwhelmingly rejected merger at the University site, the first proposal of the consultants. Both sections rejected unanimously merger at the Mt. Airy site. The Mt. Airy section rejected unanimously the consideration of merger at the Gettysburg site. It is to be noted, also, that until this point in the deliberation there was no consideration of merging on any urban or university-oriented site other than the ones in Philadelphia recommended by the firm of consultants. All statistics were gathered and all projections made upon the assumption of this general site.

Throughout the discussions, the effort was made by the Gettysburg section to avoid negative arguments, a fact which careful perusal of the Minutes will bear out. As far as could be ascertained, by carefully conducted inquiries, the Gettysburg proposal to merge represented the best judgment, the sense of stewardship, and the reasoned decisions of the constituency and responsible churchmen, as well as educators. In the sober conviction that a more effective work of theological education could be accomplished with the available funds by using the facilities at Gettysburg, the proposal to merge there was made.

BOOK REVIEWS

OLD TESTAMENT

BY JACOB M. MYERS

The Way of Israel: Biblical Faith and Ethics. By James Muilenburg. New York: Harper & Brothers, 1961. 158 pages. $3.75.

Most of those who read this notice have no doubt heard about James Muilenburg; indeed many have heard him speak and have been thrilled by his incomparable handling of various phases of Old Testament theology and religion. He has been the only person invited twice to deliver the Zimmerman Lectures at our Seminary. Those who heard him on one or both occasions will be happy to learn that a good deal of what he said then is incorporated in the chapters of this book. Professor Muilenburg is not only a great scholar but also an excellent preacher —the two do sometimes go together. And here is really great preaching and teaching, profoundly biblical and thoroughly evangelical.

The six chapters of the book deal with the Way of the Word, the symbols of the Way, the beginning of the Way, the Way of the Leaders, the Way of Worship and the Way of the Future. It is impossible to describe all of these ways and hence the reviewer has selected the second for a few comments because of its importance not only for this book but for theology today. The author's first observation is that "The Way of Israel is historical. It is historical to a maximum degree because its history belongs to God. History is God's gift to Israel and to the world. It is a unique gift, not only because events and times are unique, but also because of the particular nature of these unique events and times. Israel's career in the world had its beginning in the divine initiative in a particular event. The event is God's event for Israel. It is with reference to that event that Israel comprehends her existence. It is meant for Israel's present, but more than that it determines the course her future is to take. . . . The event is God's Word. . . . The Word is revelation in history and for history" (p. 44). That rather long quotation sets the stage for the discussion that follows and states the presuppositions upon which the argument of the chapter is based. For the Hebrews history was real, vital and dynamic because it was "the Word of God actualizing itself in events." Past history was significant and was kept alive in memory and often in liturgical repetition because the Hebrews conceived of themselves as integrally involved in the saving events and experiences of the past, particularly the Exodus. That fact is vividly expressed by a quotation from *The Haggadah of the Passover* (ed. by David and Tamar de Sola Pool), p. 51—"In every generation one must look upon himself as if he personally had come forth from Egypt, in keeping with the biblical command, 'And thou shalt tell thy son in that day, saying, it is because of that which the Lord did to *me* when I went forth from Egypt.' For it was not alone our fathers whom the Holy One, blessed be He, redeemed, but also us whom He redeemed with them, as it is said, 'And *us* He brought out thence that He might lead *us* to and give *us*, the land which He swore to our fathers." The events of Sinai centered around the covenant by which God entered into a living relationship with his people. They became participants in God's will and purpose for past, present and future. The past was thus as real to them as the present; so also the future. The covenant which was the bond linking the nation with the Lord and also the people with the three segments of time was predicated on her response in faith to his gracious offer. Such faith expressed itself a life consonant with its demands defined by *hesed, 'emunah* (= faithfulness), *sedaqah* (= righteousness), *shalom* (peace, tranquillity) and *dacath elohim* (the knowledge of God). Under those qualities of the covenant Israel lived historically and would always continue to do so if she maintained her obligations of faithfulness, loyalty, devotion and obedience to him who had created her.

This shows how perceptive Professor Muilenburg's approach to the Old Testament is and how vigorously he has set forth his arguments. Here is vital and solid diet for an age that needs so much to learn the lessons of the covenant and the ways of God with man.

Theology of the Old Testament. Vol. I. By Walter Eichrodt. English translation by J. A. Baker. Philadelphia: The Westminster Press, 1961. 542 pages. $7.50.

This is another volume in Westminster's series known as The Old Testament Library which is making such a fine contribution to Bible studies in America. The present translation of Eichrodt's *Theologie des Alten Testaments* was made from the sixth German edition published in 1959 but also contains observations and additions made by the author up to November, 1960. There is a special preface by him introducing the work to the English speaking world.

The fact that so many editions have been called for since the publication of the original in 1933 is indicative of its quality and the alertness of Professor Eichrodt to the manifold contributions by other scholars to every phase of Old Testament study. Probably no other area of scholarly pursuit has experienced such interest and expansion in the last quarter century as that of the Old Testament. And that is more than antiquarian in character. So much is evident from the vital character of Eichrodt's Theology which differs from other theologies of the Old Testament in two significant aspects: (a) the author's insistence on a total view of the Old Testament rather than a fragmentized one reflected in the theologies of Köhler, Jacob, Vriezen and others, and (b) the tenacity with which he clings to the historical framework of Israel as the continuum of her faith. The excursus reviewing the author's differences with von Rad *(Theologie des Alten Testaments,* Vol. I, 1957; Vol. II, 1960) included as an appendix to the volume ought to be read and pondered by every student of the Bible. Eichrodt strongly dissents from the current fad known as Salvation-history (Heilsgeschichte) because it represents for him nothing more than a series of confessions of faith with "no assured connection with historical reality" which, however valid and decisive in themselves, cannot be regarded as conclusive evidence of historical revelation. At best Salvation-history is a religious philosophy which endeavors desperately to adhere to history by stressing certain historical events but fragmentizes history itself to the point where one must seriously question whether there was a historical Israel.

The core of Eichrodt's theology is the covenant around which revolves the whole life and religion of Israel. The covenant stands for the relationship between God and Israel and the entire history and organization of that people has to do with that relationship in one way or another. Hence the author begins with a penetrating discussion of the covenant relationship itself. Then he takes up the matter of the covenant statutes detailed in secular law and the cultus, followed by several chapters on the name and nature of the covenant God. The instruments of the covenant were the charismatic leaders (judges, seers, prophets) and the official leaders (priests and king). Breaches of the covenant and the judgment of God deals with eschatology in a realistic and judicious way. Perhaps the last chapter is the most trenchant of all—Fulfilling the Covenant which is not a mechanical thing. Fulfillment is to be understood "organically as the unfolding and unveiling of a mystery of Creation subject to the divine omnipotence, as a sovereign act of re-shaping, which only now brings to light the will of God concealed in prophecy, and is related to all prediction as clear knowledge is related to stammering presentiment" (p. 510). Eichrodt's method thus takes Israel's history seriously and avoids the fragmentizing tendencies so common today. Moreover he offers, at the same time, an orderly and systematic treatment of every phase of Old Testament theology within the framework forged by older studies such as those of König, Stade, Procksch and others.

Such in outline is Professor Eichrodt's method of handling the difficult theme of Old Testament theology. This is by all odds the best, the most logical and the most cogently presented treatment of the subject to date. And the translation is superb.

The Old Testament. Its Formation and Development. By Arthur Weiser. New York: Association Press, 1961. XV + 492 pages. $5.95.

There are many introductions to the Old Testament—in fact almost as many as there are scholars in the field. Every professor of Old Testament really has his own introduction to the subject whether written or unwritten. Of the written introductions, that of S. R. Driver (published in 1891) has held undisputed sway in the English speaking world for nearly half a century—and in many respects, his work is still the best. But in the meantime other scholars with equal acumen and insight have labored in the field, especially Robert F. Pfeiffer whose monumental volume was published in 1941 (second edition 1948). But the field has been worked far more assiduously by Continental scholars, particularly in Germany and Scandinavia. Perhaps the most notable contributions have been those of O. Eissfeldt *(Einleitung in das Alte Testament,* 2 ed., 1956) and Aage Bentzen *(Inleding til det Gamle Testamente,* 1941; Eng. 2nd ed. 1952). The latter two works take into account recent traditio-historical studies combined with a thorough exploration of the development of oral and literary forms characteristic in the several stages of cultic history and usage. All of which means that there has everywhere been a heavy emphasis upon the so-called *Heilsgeschichte* (best rendered in English as salvation history), i.e., that the Old Testament represents the literary deposit of the story of salvation from the earliest times to the Maccabean period. Whatever may be one's judgment as to the validity of that view, it cannot be denied that it is a fundamental presupposition of nearly all recent efforts in the area of Old Testament introduction and theology.

Professor Weiser's *Introduction,* following the latest methods, is divided into four major parts, of naturally unequal length. Part I deals with the literary formation of the writings of the Old Testament and is introduced by a prudent discussion of its historical and cultural background and the roots of its literary tradition in which account is taken of the best studies in history, archaeology and allied phases of the ancient world. This is followed by an excellent treatment of the preliterary poetic and prose developments which is of special importance because of its clear and precise definition of terms and its orderly arrangement of the various steps in the progression from the oral to the written materials, notably the description of how they were related to cultic practices. The section dealing with the formation of the great documentary traditions (JDEP) is handled with caution but is firmly adhered to. A commendable feature of this section is the description of the content of each book or strand of the tradition including just enough detail to make it captivating and interesting. One is not lost in minutiae. Part II is devoted to the study of the collection of the several writings of the Old Testament into a canon of Scripture as reflected in the Jewish and Christian traditions. Part III takes up matters of a more technical character such as text and versions, including a brief discussion of the script and the formation of the book. Mention is made of the latest contributions of the Qumran documents to LXX study. Part IV deals with the apocryphal and pseudepigraphic literature, with a section describing the various discoveries in the Judean Desert and their impact on Old Testament studies.

This brief survey of the contents indicates at once to the perceptive reader that here is indeed a worthy contribution to Old Testament study. The clear presentation of the material reflects the author's grasp of the entire field and the translation (by Dorothea M. Barton), from the fourth German edition (1956), is excellent. Each section is preceded by a full bibliography. Association Press is to be commended for making available for American students this fine, balanced and judicious treatment.

Ethics

BY FREDERICK K. WENTZ

Gordon D. Kaufman, *The Context of Decision* (Abingdon, 1961), 126 pp. $2.50.

Here is a welcome brief discussion of theological ethics informed by the basic insights of H. Richard Niebuhr's ethic of response. Kaufman, a professor at Vanderbilt Divinity School, gave the substance of this book as the Menno-Simons Lectures at Bethel College. He is speaking within the Anabaptist tradition, but his message deserves a wider hearing and does not simply rest upon the traditional Anabaptist assumptions. After discussing the nature of Christian ethics Kaufman carefully describes three contexts which are the environment of Christian decision—God, the church, and the purposive freedom of individuals.

Particularly valuable is the final chapter which analyzes the four factors to be considered in making any concrete decision as the Christian seeks to serve in selfless love. The first of these is the demands of justice. The second he calls "special responsibilities," including one's talents, one's commitments and one's role in society. The third is an overriding concern for the sinful. The fourth is one's self-knowledge that he is a biased sinner himself. Under the guidance of the Holy Spirit the Christian must weigh all four of these factors in determining his right course of action. A useful analysis.

Horace E. Orr, *Christian Ethics for Practical Living* (Westminster Press), $3.

The late Professor Orr taught for nearly forty years at Maryville College. This book represents his distilled wisdom on practical ethics. Much of the work is exceedingly practical—including advice to the girl who wants to encourage a proposal of marriage. However, much of the advice seems more clearly to reflect common sense and experience rather than any definite Christian ethics. The author does enunciate his own religious and philosophic position in the early chapters. It is a position quite reminiscent of the liberalism of an earlier era. Orr belongs to the self-realizationist school. The basic ethical principle is that which promotes the growth of persons. His viewpoint is a tempered optimism which can assert that "no generation has ever lived that had a conception of what is worthwhile equal to the conception we have." After three chapters of general orientation there are three chapters on family, marriage, and divorce, one on citizenship, and one assessing the moral resources for making progress in the days ahead.

Church History

BY ERIC W. GRITSCH

Christian Attitudes Towards War and Peace: A Historical Survey and Critical Re-evaluation. By Roland H. Bainton. Nashville and New York: Abingdon Press, 1960. 299 pp. $4.75.

"In our time when the atomic bomb threatens to end the atomic era, the ethical problems of war and peace cry urgently for re-examination. . . . The atomic bomb has brought bewilderment and division. The bomb has divided the bishops and their flocks. . . . When the pope does not speak and the World Council (of Churches) contents itself with no more than a statement of the dilemma, the individual Christian is left to make his own decisions. As one among the multitude in this extremity I proceed to my own analysis and conclusion."

There is an almost prophetic urgency in these statements, taken from this latest of Dr. Bainton's books that, as he tells his readers, was thirty years in the making (p. 16). It is the most personal of the author's books because it not only exhibits exact scholarship and artistic simplicity—the traditional marks of Dr. Bainton's work—but also his pacifist credo hitherto known only to his friends and students.

The book has three objectives: 1) to present a historical analysis of the three dominant Christian attitudes towards war and peace—pacifism, the just war and the crusade, 2) to evaluate these three positions ethically and 3) to suggest a pacifist ethics for the church of our own time. The delineation and account of the historical emergence and adoption of pacifism, the just war and the crusade make up the bulk of the book. Here Dr. Bainton proceeds with scholarly precision, excellent story telling and fine illustrations (there are the inevitable Bainton cartoons!). Although the New Testament suggests pacifism—the interpretation of Romans 13 is very intriguing—the classical just-war theory soon replaced it, baptized by Ambrose and Augustine. According to the standards set forth in classical antiquity the just-war had to be fought under the authority of the state and must observe good faith and humanity. Augustine added the motivation of love (!) and insisted upon the exemption of monks and priests. This Christian version of the just-war, however, was nothing but an ideal; in reality the Christian just-war was more unjust than the pagan war. There is, for example, the incident of the archbishop of Mainz (1182) who, in obedience to the letter of ecclesiastical law prohibiting the carrying of swords by the clergy, killed nine men in battle by swinging a club (p. 104)! The crusade, suggested in the Old Testament, arose in the high Middle Ages as a holy war and was fought under the auspices of the church, not on behalf of justice concerned with life and property, but on behalf of the Christian faith.

The historical analysis is followed by a critical evaluation of pacifism, the just-war and the crusade on ethical grounds. Here Dr. Bainton, and to the knowledge of this reviewer for the first time, engages in the task of creating theological presuppositions for a pacifist ethics. This section of the book (chapter 14) deserves a critical review, since it contains intriguing critical and appraising statements with regard to current religious and non-religious opinions on the problem of war. As a pacifist Dr. Bainton is also critical of certain aspects of pacifism. Thus he rejects "strategic pacifism," *i.e.*, the militant attitude of some pacifists who try to increase their number. "The choices which confront the pacifist are almost as grim as those which confront the soldier, and he is not to delude himself by supposing that by his stand he can avoid inflicting all hurt" (p. 251).

The book concludes with a statement of Dr. Bainton's pacifist credo (chapter 15, "What Then?") which can be summarized thusly: 1) the Christian's attitude towards war and peace must be based upon New Testament principles; 2) neither the just war nor the crusade can be squared with these principles; 3) this leaves pacifism as the only position.

This book is a lesson in church history and ethics. It presents problems no Christian should overlook, although Dr. Bainton's answer may not be that of every American Christian. It is nevertheless an urgent plea for a critical re-evaluation of our own attitudes toward war and peace at a time when the arms race threatens to become war.

Luther and the Lutheran Church. By Altman K. Swihart, New York: Philosophical Library, 1960. xii + 703 pages. $7.50.

Not many historians share with the author the ambition and courage to squeeze into a single volume the story of Luther's life, an exposition of his teachings, a survey of Lutheranism in more than a dozen European countries, the history of the Lutheran church in America as well as a discussion of Lutheran organization, liturgy, modern theological trends and the ecumenical movement. "This is the ambitious plan of the author" (p. xi) who, himself a Lutheran and a professor of religion at Carthage College, presents this book "in the hope that Lutherans . . . will come to know their church better, and non-Lutherans will learn who these Lutherans are, their faith, the obstacles they have faced, and the direction they are moving" (p. xii). While the book might be appreciated by laymen interested in Lutheranism in general, it invites more criticism than praise from the historian. Such criticism is not directed against the author's intention to put so much material into such limited space—this has been done successfully on occasion—but rather against his treatment and organization of the material within certain historical periods of Lutheranism.

Although the first two chapters ("Luther . . . and his Teachings") represent a fair piece of historical scholarship, Lutheran scholars will not always agree with the author. Luther, for example, did not recommend bigamy to Henry VIII (p. 53. Cf. the recent treatment of this problem by Erwin Doernberg, *Henry VIII and Luther*). It is also questionable whether Luther's theory of the state influenced the "erection of the democratic state which took form in countries influenced by the Reformation" (p. 170). Such influence can be traced to Calvinism rather than to Luther. But the book does not pretend to be the last word on Luther research, and the author needs to be praised for his fine selection of Luther quotations and for a fair summary of Luther's teachings.

Unfortunately the same cannot be said about chapter III ("The History of the Lutheran Church in Europe") which suffers from poor organization of material and too spotty a treatment. It is simply not enough to reduce the richness of Protestant Christian thought in the last four centuries, especially in Germany and Scandinavia, to brief biographical sketches of selected thinkers. Such a treatment leads to dangerous historical and theological generalizations that border on historical distortion. Those familiar with the history of German theology will find it linked to some familiar names representing such productive periods as the age of orthodoxy, pietism, idealism and the modern period. They will question whether Schleiermacher's theology can be called "christocentric" (p. 196) or whether Gogarten was a "German Barthian" (p. 204). Scandinavians will also find opportunities for criticism: the author leaves out two centuries of Danish church history by jumping from the sixteenth to the nineteenth century in his survey of Danish Lutheranism. Nathan Soederblom did not found the school of theology at Lund (p. 524) but was an Uppsala man.

This reviewer receives the impression that with the beginning of chapter IV ("The Lutheran Church of America") the author returns to familiar territory. His historical survey is well documented and will be appreciated by readers interested in the American Lutheran heritage. The author also reminds us in his Preface (p. xii) that he intended to devote a third of the total space to the last thirty years of Lutheran history. Thus the reader finds neat summaries on Lutheran organization (chapter V), liturgy (chapter VI) and modern theological trends (chapter VII). Those involved in the budgeting of the Third Assembly of the LWF (Minneapolis, 1957) will be slightly shocked to read in chapter VIII ("The Ecumenical Movement") that the budget exceeded a million dollars (p. 604). The actual cost, according to reliable sources, was not more than $325,000. Yet when struggling through the highly bureaucratic structures of inter-church cooperation, anyone might get confused by so many figures and so much data.

Unfortunately the book lacks adequate proof-reading as to the spelling of foreign names. Thus Amsdorf is spelled Arnsdorf (p. 44), Justus Jones should be Justus Jonas (p. 54), *ex opera operatum* is spelled *ex opere operato* (p. 92); the German term for "church" is *Kirche* not *Kirke* (p. 206), Niemuller is Niemoeller, etc.

Lutherans, especially American Lutherans, need to be better informed in order to engage in a fruitful re-evaluation of their past present traditions. This book provides much information and represents, in part, a re-study of the various traditions of international Lutheranism. Nevertheless, as this reviewer tried to show, it should be read with a critical eye and an open mind.

In Memoriam

The Rev. Charles W. Barnett
Born, Jefferson, Pa., October 30, 1896
Died, Baltimore, Md., November 6, 1961

The Rev. Luther E. Woodward, Ph.D.
Born, Walnut, Pa., March 11, 1897
Died, New York, November 8, 1961

The Rev. Richard S. Shanebrook
Born, Mt. Pleasant Township, Pa., June 15, 1912
Died, York, Pa., December 10, 1961

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LUTHERAN THEOLOGICAL SEMINARY
GETTYSBURG, PENNSYLVANIA

BULLETIN

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The Reverend Dr. Donald Russel Heiges

Inaugurated as the Ninth President of the Lutheran Theological Seminary, Gettysburg, Pennsylvania, on the Festival of the Reformation, October 31, 1962

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"Responsibility in a Seminary Community"

An address delivered by the President of the Seminary,
Dr. Donald R. Heiges, at the opening of the
136th school year, September 5, 1962

What I have to say this morning has been cast in the form of an address rather than a sermon, which, I understand, has been a traditional part of the opening service of the new school year. The departure from tradition has been dictated, I assure you, solely by the nature of this particular occasion.

It behooves me, first of all, to speak a word of welcome although most of you are better qualified than I to do so. After an absence from the campus of more than a quarter of a century, I feel as uninitiated as the entering students. Nevertheless, on behalf of the Seminary, I welcome the upperclassmen back to the hill and underscore the welcome already extended to the juniors during the orientation sessions.

A second preliminary comment is very much in order. Beginning several months ago, students and faculty members have been kind enough to send Mrs. Heiges and myself letters offering congratulations, best wishes, and even assistance in moving. For such thoughtfulness we are deeply grateful, as well as for the cordiality with which we were greeted upon our arrival. We owe a special debt of gratitude to Dr. Baughman for the time and effort he gave to the preparation of our house. And personally I have appreciated and will continue to appreciate his patient orientation of the new president. I am fortunate that he as well as Dr. Wentz and Dr. Aberly are here to provide support and counsel. In this regard I should win an award for being in a unique position among presidents of educational institutions inasmuch as I shall undertake my work with three ex-presidents as my neighbors!

So much by way of prefatory remarks. I should like now to share with you some convictions concerning "Responsibility in a Seminary Community."

You will note the limitation of the subject. Despite the temptation to do so on this occasion, I shall not consider the broader but related subject of "Responsibility for Theological Education"—one of the most debated subjects in the merger negotiations leading to the creation of the Lutheran Church in America. As of this date, the full implications of the sections in the LCA constitution and by-laws dealing with theological education are far from clear. We do know, however, that the nature of these implications will determine to a large extent the future of the Seminary. It is my hope that ample opportunity can be provided this year for both students and faculty members to explore this matter of "Responsibility for Theological Education" with particular reference to our own school.

Let us focus our attention, then, upon the nature of responsibility in a seminary community, in *this* Seminary community. To this end I shall make several affirmations and comment upon them briefly.

1. *In the broadest and deepest sense, the board of directors, the faculty, and the student body are together responsible under God for the well-being of this Seminary community.*

Professors sometimes think that if it were not for students they could get much more work done; students sometimes think that if it were not for professors their theological education would be a joy; and board members think that if it were not for professors and students the task of maintaining a seminary would be relatively simple!

Seriously, no one segment of our community is more important than the others because if any one segment fails to act responsibly the whole enterprise is endangered. An irresponsible board can weaken or even destroy a seminary; an irresponsible faculty can weaken or even destroy a seminary; an irresponsible student body can weaken or even destroy a seminary.

The board represents officially the stake of the organized church (*i.e.*, the Lutheran Church in America) in this enterprise, but all of us are responsible to the Church, the Body of Christ. From this perspective whether we are board members or faculty members or student body members is of secondary importance. That we are all members of the Body of Christ is of essential significance, determinative both of our destiny and our responsibility.

2. *Although the board, the faculty, and the student body share responsibility for the whole enterprise, there are certain functions which become the special responsibility of each segment of the community.*

Let me illustrate. Among the special obligations of the board are relationships with supporting synods and the Lutheran Church in America; the stewardship of endowment, capital, and operating funds; and the election of teaching and administrative personnel. Among the special obligations of the faculty are the development of an increasingly effective curriculum; the maintenance of academic standards; and the application of criteria for admission and graduation. Among the special obligations of the student body are relationships with other seminary student bodies; the development of attitudes and activities to enhance relationships among students on this campus; and the provision of media for the expression of student opinion. (I have been speaking of special obligations of each segment, corporately considered.

There are also special obligations of each segment in terms of its individual members, as for example, the responsibilities of effective teaching and assiduous study.)

In addition to these obligations which are peculiar to each segment, there are certain functions which are properly the *joint* obligation of two or more segments, as for example, the worship of the Seminary community, the orientation of new students, and student-faculty relationships. In still other areas the special obligations of one segment can best be discharged in *consultation* with another segment. When functions are performed on a joint basis clarity as to who does what is absolutely essential if confusion, suspicion, and even deterioration of good will are to be avoided.

3. *Responsibility can be validly exercised on various levels, and these levels must be recognized and differentiated.*

To illuminate this affirmation I shall describe four basic levels of responsibility.

a. The responsibility of *concern.* This responsibility rests equally upon every student, every faculty member, and every board member. Furthermore, each student, each professor, each director ought to be concerned about the whole enterprise rather than only a part of it. Specifically, a student can and ought to be concerned not only about his courses and certain extracurricular activities but also about the curriculum itself and the use of capital funds. Faculty members can and ought to be concerned not only about academic matters but also about refectory food and dormitory living conditions. Not to be concerned about anything beyond the narrow limits of personal interest is reprehensible on the part of any member of the Seminary community.

b. The responsibility of *planning.* Out of concern ideas grow, but ideas are of little consequence until they are brought together and given shape or form. And this involves the responsibility of developing constructive proposals, that is, of planning. Responsibility on this level can, of course, be delegated to committees, but it can take place spontaneously in any area where concern presses for articulation. Specifically, students can and ought to function on this level not only with reference to Student Association affairs but with reference to any facet of the life of the community. I know from personal experience that a student curriculum committee can develop some excellent proposals with reference to course offerings, an area normally staked off as the exclusive domain of the faculty.

c. The responsibility of *decision.* Note that every student, every professor, every board member can and should exercise the responsibility of concern and of developing constructive proposals, but every student, every professor, and every board member cannot participate in every decision. Several students may develop a proposal for a change in the curriculum, but the decision as to whether or not the change is made rests with the faculty. Several professors may develop a proposal for filling a vacancy on the faculty, but the decision as to who will be elected to the position rests with the board. It is essential to the effective functioning of any community that the locus of responsibility of decision in particular areas is carefully defined.

d. The responsibility of *execution.* When concern eventuates in a proposal and a favorable decision is made in regard to the proposal there remains the responsibility of administering the decision. At this point a vast amount of confusion sometimes exists because of the failure to differentiate between the responsibility of decision and the responsibility of execution. Too many student meetings, faculty meetings, and board meetings become so bogged down with administrative matters that they fail to function intelligently on levels of responsibility proper to such meetings.

To recapitulate: The well-being of this Seminary community depends upon the shared responsibility of the board, the faculty, and the student body. Certain functions, however, become the special obligation of each segment of the whole. Whether with reference to the whole enterprise or to special obligations, responsibility is not of one piece, but can be validly exercised on several levels, including those of concern, of planning, of decision, and of execution.

If what I have been saying sounds distressingly theoretical, let me hasten to urge you to help put the theory into practice. The fact of the matter is that unless we, working together, do put it into practice, I am going to be in trouble!

When a new president takes office in an organization or institution almost everyone expects miracles to happen. All deficiencies will be remedied, all weaknesses removed, and all inequities corrected, and this will take place overnight. It is anticipated that the coming of a new president will inaugurate not only a new era but also a more glorious era. How soon, then, does disillusionment set in when miracles do not occur, when the new era turns out to be something less than golden.

To undertake the leadership of the Lutheran Theological Seminary at Gettysburg is indeed an awesome step. It is awesome not only because of the high expectations associated with such a step. It is awesome also because of the illustrious history of this school and the stature of my predecessors. It is awesome, in the third place, because of the factors related to the emergence of the Lutheran Church in America and its policies regarding theological education.

It is in such a context that I appeal to you today for responsible participation in the total life of the Seminary community. Each one of us must, of course, address himself to his *particular* task—the student to his studies, the teacher to his teaching, the staff member to "housekeeping chores" so that student and teacher may pursue their tasks most effectively. As we carry out our particular tasks, however, let us act responsibly toward the *whole* community, and this includes hard and creative thinking about our life together and about the role of this Seminary in the life of the whole Church. No segment of our community has a monopoly on good ideas. Don't keep good ideas to yourself. Bring them out into the open so that they can be discussed, sharpened, and refined. No area of concern is tabu. Only as ideas are expressed can plans be developed and translated into action and the Seminary move ahead.

And move ahead it WILL, *Deo volente*. At the heart of our responsible participation in the life of this community is prayer. Let our prayers rise night and day to Him who alone can make this Seminary a blessing to us and to the whole Church. Above all our ideas, our planning, our decisions, and our actions together let these words of the Psalmist be inscribed in bold letters: "Unless the Lord builds the house, those who build it labor in vain" (Psalm 127:1). May His will be done on this campus, and His Kingdom come.

Let us pray

O Lord Jesus Christ, in whom is truth and life, let thy presence abide in our school; that seeking thy truth we may find thee, and, sharing thy life, we may dwell together in fellowship, and in days to come be found faithful servants of thee, to whom, with the Father and the Holy Spirit, be glory and praise, both now and forever. Amen.

A Symposium: "Theological Education in the Lutheran Church in America"

The symposium took place in the morning of the day of inauguration in
The Church of the Abiding Presence, 10:00 to 11:45 A.M.
The moderator was Professor Emeritus and former
president, Dr. Abdel Ross Wentz

"The Implications of Our Confession of Faith for Theological Education"

CONRAD BERGENDOFF, PH.D., TH.D.
Executive Secretary
The Board of Theological Education
The Lutheran Church in America

Dr. Wentz and fellow Christians, fellow students:

There are so many personal things I would like to say as I come back to Gettysburg and meet again friends here that it would take all of my time. I shall have to refrain from doing so, but it is with a great deal of pleasure that I am back again, and that I have the opportunity to be participating in this discussion as a part of the inauguration of a man we are all happy to see elevated to this position of President of Gettysburg. I suppose that this is the first time that there has been an inauguration of a seminary president in the new Lutheran Church in America and the first time that a topic of this kind is being discussed within that body. It has, I think, certain very definite implications of its own for we are talking about the faith now of a much larger church body than any of us have belonged to before, and we are talking about the relationship of the ministry to a church body that is differently organized. The constitution of the new church relates each pastor in his proclamation not only to his synod but to the Lutheran Church in America. I take it that my assignment in this symposium is to say something about what the implication of this may be for the pastor as he thinks of himself as a minister in the Lutheran Church in America and particularly with reference to the doctrinal article on Article II of the Constitution of the Lutheran Church in America. The exact topic then of my participation in the symposium might read "The Implications of Our Confession of Faith for Theological Education with Reference to Article II of the L.C.A. Constitution."

I should like to read Article II; it's brief, seven very short sections:

> Section 1. This church confesses Jesus Christ as Lord of the Church. The Holy Spirit creates and sustains the Church through the Gospel and thereby unites believers with their Lord and with one another in the fellowship of faith.
>
> Section 2. This church holds that the Gospel is the revelation of God's sovereign will and saving grace in Jesus Christ. In Him, the Word Incarnate, God imparts Himself to men.
>
> Section 3. This church acknowledges the Holy Scriptures as the norm for the faith and life of the Church. The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the continuation of this proclamation in the Church, God still speaks through the Holy Scriptures and realizes His redemptive purpose generation after generation.
>
> Section 4. This church accepts the Apostles', the Nicene, and the Athanasian creeds as true declarations of the faith of the Church.
>
> Section 5. This church accepts the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledges as one with it in faith and doctrine all churches that likewise accept the teachings of these symbols.
>
> Section 6. This church accepts the other symbolical books of the evangelical Lutheran church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large Catechism and the Formula of Concord as further valid interpretations of the confession of the Church.
>
> Section 7. This church affirms that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the proclamation of the Gospel and the administration of the Sacraments to create and sustain Christian faith and fellowship. As this occurs, the Church fulfills its divine mission and purpose.

That then is Article II of the Constitution which has the title "Confession of Faith." There are three things I would like to consider: first, what this article does not presume to say and secondly, what this article does want to convey and then thirdly, in the light of the answers to these two questions, what are the implications for theological education in the L.C.A. But first the negative aspect—what the article does not do. Very directly let me say it is not an attempt to rewrite the Lutheran Confessions. In the first stages of the merger discussions in the Joint Commission on Lutheran Unity, we had to decide whether we met as Lutherans recognizing each other as such or if we first had to prove to each other that we were true Lutherans.

It would be interesting to take the time to say how much time we spent in J.C.L.U., that is the Joint Commission on Lutheran Unity, at the outset on this very point. As we came together—the U.L.C.A., Augustana, Suomi, and the American Evangelical—were we there to write a new common confession of faith on which we would unite as a church? There were those who felt that that should be done so that we could tell all the world what we believe, and I still think there are some who feel that we made a mistake in not doing so. I am not among those. The Commission took rather the position that we were not going to prove to each other that we were Lutherans, and write a new confession that all of us would subscribe to, but that we would rather go on the assumption or more than an assumption, go on the conviction, that all of these four bodies meant what they said in their own confessional statements. When we studied the confessional statements of these four bodies we were convinced that each one of them was entitled to the name of Lutheran and entitled to be treated as a Lutheran. So that we came together as Lutherans not in the attempt to make a new confession of faith which would say that this makes us all Lutherans, but recognizing each other for what we had been and what we were. We came together to form this new body, and it is with that as a background that this present Article II was written. It is in the strict sense of the term not a confession of faith at all insofar as you would ask of a confession of faith a statement of all that you believe for we do not say here what the specific things are that enter into this article. It would be of interest also I think to note in passing that this same question came up when the representatives of the National Lutheran Council met with the representatives of the Missouri Synod about two or three years ago in the negotiations that led finally to the decision by the Missouri Synod at its convention last spring to enter into discussion with the other Lutheran bodies looking forward to a successor agency to the National Lutheran Council in which all might take a part. The first question we raised was: Must we prove to each other that we are Lutheran? Must we prove to Missouri that the rest of us are entitled to the name of Lutheran? And must Missouri prove to us that they are Lutherans? In this case too the decision was to recognize each other as Lutherans.

We start from the conviction that we are Lutherans, that our own statements of confession of faith are valid, and they are to be accepted as such by each other. It is because these four bodies that form now the Lutheran Church in America took this position that we started out as we did. There was then no necessity to repeat or to rewrite the confessions. Sections 4, 5, and 6 which I have just read to you refer to the confessional basis of the church that entered into the merger. Section 3 is not greatly different from what each of the bodies had said in their own statements. Article II then says we have come to an agreement that all of us believe in the same way in regard to these older statements and confessions of the faith. The Joint Commission on Lutheran Unity asked the constituting convention to adopt a recommendation on the nature and function of the doctrinal article explaining its significance. It is worthwhile, I think, to read this recommendation which the Joint Commission on Lutheran Unity asked the church to adopt and which the church did adopt. It explains for all time to come what the exact nature and function of this particular article is and I feel that it has a very direct bearing on the question of the ministry and theological education in this church.

"Recommendation 8. That the constituting convention include in its minutes the following statement on the nature and function of the doctrinal article which is an explanation of the principles used in the preparation of the confession of faith in the Constitution of the Lutheran Church in America and to approve and make its own the last seven paragraphs of this declaration. When we as duly authorized representatives of the four churches which are named here met in Chicago on December 12, 1956, to draft a constitution and devise organizational procedures to effect union, we unanimously adopted the following resolution: 'After reading and hearing the interpretation of the doctrinal statement of the four churches here represented, the commission rejoices to note that we have among us sufficient ground of agreement in the common confession of our faith as witnessed by the Lutheran Confessions to justify further procedure in seeking for a basis for the organic union of our churches including the formulation of a proposed constitution for a united church having in it articles on doctrine and practical matters of organization.' This resolution was decisive since it charted the direction in which our merger negotiations were to proceed. No new doctrinal statement was needed for further fellowship and continued merger negotiations.

"In the presentation of their doctrinal subscriptions to the Lutheran Confessions the participating churches had already given ample assurance that there was sufficient ground of agreement to allow them to move forward. We were, however, unanimously of the opinion that the constitution of the new and united church contain articles of doctrine as well as practical matters of organization. At our request the committee on doctrine and living tradition submitted a preliminary statement for the doctrinal article at our meeting of December 12, 1957. This preliminary statement was presented as information to the participating churches in 1958. Since that time, the doctrinal article in the new constitution has been prepared.

"In order that this article might be better understood and more intelligently discussed at the conventions of the merging churches and the constituting convention of the new church, we present this statement on the nature and function of the doctrinal article. The title of the doctrinal article has tremendous significance, for us the doctrinal articles has become a confession of faith. Too often in American Lutheranism doctrinal subscription has been understood merely as a legal code or standard of discipline. To be sure the confession does have legal significance, but it is first of all a ringing challenge and a joyful affirmation of the blessings we share in Christ and Lutheran fellowship. It is also our sincere and humble response to God's revealing and saving activity among us. Insofar as it is humanly possible we have attempted to place our confession of faith in this context. The article must also be interpreted as an affirmation pointing to the fountain from which all the life and activities of the church flow. By this emphasis we wish to underscore the unity and wholeness of the proclamation and activities of the church. The article is also the consensus of faith among those uniting to form the new church and those who will enter the fellowship at a later time. The statements are intended to affirm the basic content of our faith, to disclose the spirit and to describe the perspective in which this faith is to be viewed. The article raises a standard or flag under which all those of like faith may be gathered. Since consensus of faith is required for reunion, it is also true that when such consensus is achieved failure to acknowledge such unity is wrong. The article seeks to relate the practical life of the church to its doctrinal subscription. This emphasis is increasingly important in our modern American situation. As a result we have attempted to state the classical Lutheran insights in the language of the day, and to answer relevant questions. The article seeks to affirm and preserve the evangelical character of the church. As we affirm the necessity and importance of laws and codes we also recognize that the life of the Christian Church rests primarily on the good news of God's grace and fellowship in Christ Jesus.

"Having first made these affirmations, we may now state that the doctrinal article has also a legal and disciplinary character. Where consensus and affirmation of this faith is lacking, fellowship is inappropriate. The confession of faith is therefore the final and rightful test of the propriety of membership." The constitution convention adopted this recommendation which becomes then the background of the doctrinal article.

This leads us to consider what the article wants to convey, that is, what it actually says in a positive way. We can say that the emphasis is on the present tense. There is here not only a reference to historical documents of the past, and I think in the Lutheran Church of America we have tended pretty much to look on the confession of faith as something that refers us back to the ecumenical creeds and to the Book of Concord with the historic documents of the Lutheran Church. This article does that, but it does not stop there. It says what has happened but more importantly it stresses what is now to happen.

> Section 1. The Holy Spirit creates, sustains, unites; these are present tense verbs.
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> Section 2. God imparts Himself.
>
> Section 3. God still speaks and realizes His redemptive purpose.
>
> Section 7. The Holy Spirit uses the proclamation and administration of the sacraments to create and sustain. The church fulfills its divine mission and purpose.

The article of faith is not an historical statement merely—it is an affirmation that the church today believes these things and works on the basis of this faith. We confess our faith in a Lord who now speaks to us through the Word which we have in holy scriptures and to which the confessions of the church bear witness. We saw the statement, to be sure, the confession does have legal significance, but it is first of all a ringing challenge and a joyful affirmation of the blessings we share in our Christian and Lutheran fellowship. We might say that the doctrinal article does try to convey the present significance of what the word of God means as it has been interpreted to us through the confessions and as it comes to us in the word of holy scripture.

In the light of the above it should not be difficult to discern the implications of this article for theological education. Section 7 points to this Gospel as one true treasure of the Church; Section 2, to the substance of its proclamation; Section 3, the basis of its unity and continuity; and the statement adopted by the church affirms that the article is the fountain from which all the life and activities of the church flow. By this emphasis we wish to underscore the unity and wholeness of the proclamation and activities of the church.

Theological education among us has as its purpose the setting forth of this gospel so that it becomes the substance which the student prepares to proclaim and the ground of all the activities of the congregation which he will be asked to direct. The idea that the confession of faith is a sort of legal statement that I subscribe to, and that I can then go into my ministry and forget all about it, and do as I please, proclaim what I want to, interpret it in any sense which I may wish—is not in accord with this article of faith. The article of faith flatly states that the church exists and the unity of the church of which we are a part consists in the proclamation of this Gospel. And if I am not in accord with this Gospel, I have thereby excluded myself from this fellowship—not that the church excludes me primarily. The theological student and the pastor must feel that this is the true treasure of the church and the reason why, if there are other treasures of the church. The quotation is of course a phrase from Luther that "the Gospel is the true treasure of the church." If there are other treasures—the other sciences, other disciplines—which I feel are more important as a pastor, theological education is not the place in which I should be giving my life.

Theological education has to fit itself for a proclamation which touches all of life—all of the activities of the congregation. They must somehow be a reflection of and an expression of this faith—otherwise they are not part of or in accord with the church of which we say we are ambassadors.

In the measure that theological education opens up to the future minister the relevance and precious power of the Word in the kind of world we live in, the Holy Spirit will be able to create, sustain and unite fellowship which participates in the Body of Christ.

"The Implications of Our Understanding of the Ministry for Theological Education"

Jerald C. Brauer, Ph.D., D.D.
Dean
The Divinity School
University of Chicago

Dr. Wentz, Fellow Members of the Panel, Ladies and Gentlemen:

I have been asked to concentrate my remarks on the topic of the implications of our understanding of the ministry for theological education. It is obvious that the understanding we speak of is a Lutheran understanding of the ministry. Though it would be possible to discuss this problem from a much broader perspective, our task is to view the problem from the particular point of view represented by this institution and the Church of which it is a member.

Dr. Bergendoff just outlined the salient points of the confessional tradition that shaped and still informs the Church represented by this Seminary. He reminded us that the singular effort of those confessions is to evaluate the centrality of the Gospel as the basis on which the ministry rests and out of which it lives. From this point of view, the ministry is defined as properly preaching the gospel and administering the sacraments. This is, of course, the classical definition for those churches emerging out of the center of the Reformation.

The problem is that this definition, though basic and necessary for a theological description or norm, does not provide us with a specific definition of the ministry as it is practiced today. Unfortunately, we simply assume that preaching the gospel and administering the sacraments are easily and obviously done; therefore, the ministry as we now have it is, by and large, adequate. Nothing remains to be said about the nature or the practice of the ministry, and likewise nothing need be said about its relationship to theological education.

This leaves us vulnerable at two points. If we just assume that our inherited definition is both adequate and adequately carried out today, then we simply continue to educate men for the ministry just as we always have done in recent years. By and large, the activity of theological education then consists in preparing men to carry on the work of the church precisely as that work is being done at the moment. The present visible manifestation of the church is taken to be a sufficiently proper historical fulfillment of the ministry for the present moment. Thus, both the contemporary practice of the ministry and the contemporary patterns of theological education find it possible to continue largely untroubled and undisturbed, because they have accepted a clear and strong definition of the church and ministry but accepted it in an unexamined fashion. Business as usual becomes the motto.

A second consequence of an overly satisfied view of the task of the ministry leads to the opposite result. It is possible for a theological institution to accept in theory a particular view of the nature and task of the ministry as settled and final. Because this is thought of primarily as a proper doctrinal formulation, the question is not always raised as to the relation of this doctrine to the actual practices in the organizational life of the church. Thus the church with its concrete problems, its organizational life and activities is never related to the theological refinements pursued in the seminary.

It is my conviction that our Lutheran schools have suffered more from the first consequence than from the second, but both errors easily arise when a church simply assumes that its doctrinal formulation is satisfactorily incarnated in the life and practice of the contemporary church. In short, we cannot simply argue that our definition of the ministry resting on the definition of the church—the correct preaching of the gospel and the proper administration of the sacraments—is the automatic basis in terms of which we understand the ministry today and thus seek to relate that ministry to theological education.

When we have operated this

way, and the Lutherans are as guilty as other denominations, we have succeeded only in introducing gimmicks in the life of education and of the churches. Theological education is replete with gimmicks; each one is the latest twist on how better to prepare men to minister more effectively in the present organizational form of the church. This involves a sweep from the very latest techniques in audio-visual education to the newest form of internship. At their best, these can represent honest attempts to get at fundamental educational problems in the seminaries. Also, they often represent a facile response of the seminary to the pressures of a self-satisfied ministry to turn out more efficiently functioning parts for the machinery of the well-run church. Unless an adequate analysis of the nature and task of the ministry undergirds our understanding of the ministry, we are almost driven to seek gimmicks in theological education.

If we hope to speak any word to theological education from the perspective of our understanding of the ministry, we cannot be content as Lutherans simply to repeat our doctrinal formulations. In light of our profession of faith, we must analyze closely the practice of the ministry today; we must note its context, question its role, function, and activities, and we must seek to understand its present ordering. Unless this is done, it is not possible to speak from an understanding of the ministry to an ordering of theological education.

We do not have to begin from chaos. The Niebuhr-Williams' report devoted most of the first volume to an analysis of the nature of the contemporary church and ministry. Already this has become the basis for much of the thought concerning the ministry in its relationship to theological education. The report concluded that the basic problem of the ministry today was frustration of the contemporary minister as he carried through his duties. The way the seminaries prepares the minister appears to have but slight relevance to the activities the minister performs in the life of today's church.

The Niebuhr-Williams' report set this problem in a broad historical context as well as in a contemporary analysis. It pointed out that the nature, task, and role of the ministry have shifted from epoch to epoch, and it demonstrated that a shift has again occurred. However, it also argued that this new shift has not yet been adequately understood or recognized either by the churches or by theological education. The role of the contemporary minister in the vast, busy complex of the organized church today has changed. To describe the new role, the study coined the phrase, "the pastoral director." The minister today finds the center of his time, energy, and thought directed not primarily to preaching, teaching and/or counseling but rather to the oversight of the vast activities of the modern parish. To be sure, he still preaches and teaches or counsels, but the center of his activity has become that of the director of the complex organization of the modern local parish. He is engaged more in the oversight of and ministry to those who make up and operate the many activities and organizations within the larger complex—the modern church.

Many have not liked the term, "pastoral director," and have protested against it as a definition of the role of the minister today. Setting aside that objection for a moment, the more serious critique is that the concept rests on a basic assumption which I, for one, find untenable. That assumption is that this is what has actually happened to the form or organization of the church today; therefore, we had better recognize this, do the best we can with it, and prepare men to be good "pastoral directors." This assumes that the present organizational structure or form of the church is probably here to stay for a long time and that the ministry of the church will continue to be carried out through that form.

Is this assumption valid? More than that, if it is valid, do we as churchmen and theological educators wish to settle for this concept of the nature and role of the ministry? Is a prophetic protest and reconstruction possible or necessary? One thing is clear; we ought never to acquiesce in what is and seek primarily to make the best of it. Granted one wishes to use the concept of pastoral director as a means of rethinking and making the role of the ministry more relevant today, does not the very acceptance of the necessity of the situation undercut the freedom of possibilities for the ministry today? If we simply acquiesce in the present organizational structure and form of the church today, we limit, in advance, the possibilities of the ministry as defined through the pastoral director concept. However exciting the possibilities of pastoral director appear, I still think it is severely limited by the organizational form that forced it into the foreground—the rural-suburban association in the midst of twentieth century technocracy.

Let us begin at the opposite point from acceptance of the contemporary structures and organizational forms of the life of the church. Let us assume that just as the external forms of the life of the church have gone through many drastic changes in the past, so will they change in the future. This is especially the case with Protestantism, but it has happened also to Rome and to Orthodoxy. Thus we ought not seek to understand and interpret the nature and the role of the ministry today in light of the present forms of the church unless we are thoroughly convinced that these appear quite stable for some time to come and that they are satisfactory as media through which the good news of God's redemption in Christ Jesus can be conveyed and incarnated.

On both points serious doubts are raised from all quarters. I will not attempt to engage in a discussion of the usefulness of the concepts, the "post-Christian epoch" or "post-Christendom." Let us rather record the fact that almost all serious analyses of the condition and situation of the church today engage in the affirmation or rejection of these concepts. Why? The fact is that all of us are raising fundamental questions as to the adequacy of the forms through which the church ministers today, and we are dubious that the forms we have known and are now using have the vitality or relevance to continue. Hence many questions whether we are not already in a "post-Christian epoch." Setting aside, for our purpose, the correctness of this point, its constant reoccurrence makes one thing clear. Few discerning scholars any longer think that the present organizational form of our churches is well set for the indeterminate future. In fact, all the signs point to the reality of newly emerging forms in the life of the church.

Furthermore, at the very height of success of the modern local parish, its inadequacies as a form for ministry is under severe fire. Much of the criticism has come from the ministers themselves. They feel thwarted, ineffective, and frustrated. To be sure, they know they are, in some respects, eminently successful. They raise more money, engage in more activities, build more buildings, and direct the most complex organizations in local parishes in history. Many feel this is beside the point. The church has not made a comparable impact on society or on the lives of individuals. It has failed miserably in the big cities, and in recent years it has retreated from urban centers in a confused rout.

If we wish to use the criteria of the market place, we are doing beautifully. The graphs show remarkable advances during the past twenty years—plant expansion and improvement, satisfied customers, new products, market analysis, sales strategy—all have had a phenomenal advance during this period. But if we use a different set of criteria; namely, to what extent is the message of the good news spread by word and deed, by preaching and sacrament—to what extent has this power of God for redemption been extended, deepened, and strengthened in individuals, culture, and society—to what extent is its transforming and revivifying power increasing and become more relevant to the life of modern man? Then we note the meaninglessness of our statistics, and we are terribly uneasy! We know the church cannot go on without members and without money. But we also know that numbers and total dollars raised are not the measure of either the success or the faithfulness of the church.

The point is that all the signs indicate that the present form of the church is undergoing both subtle and radical changes. This shift in the nature and the role of the ministry has inevitable consequences for theological education. It is impossible to do anything but point quickly to some of the shifts and to raise one or two consequent questions for theological education.

The first thing that one notes is that apparently none of the denominations in Protestantism have caught up with the rude fact that the nature, role, and style of the ministry are still primarily based on nineteenth and early-twentieth century concepts. That is, the local church on the corner, in competition with a variety of similar churches, remains the center of the outreach of the Christian church to individuals and to the community. Furthermore, the way this church carries on its ministry is still largely determined by the way ministers have functioned in American society since the late-nineteenth and early-twentieth centuries. The pattern for the nature and the role of the ministry at that time was determined by the rural setting of American life.

The church on the corner served a given neighborhood that had a particular structure and a special form of stability. The minister was the central figure in the whole operation. He found his primary outlet through the pulpit, his teaching activities, his counseling, and a wide sphere of influence in the community through his work on the key individuals in that community. The basic decisions in his local community and even in the national community were largely in the hands of certain key individuals. The minister who reached or made an impact on these key individuals could as one great individual in relation to other outstanding individuals change the very course of society itself, as well as changing individual lives and the life of the church in society. The Muhlenbergs were good examples in eighteenth-century American life, and a man such as Henry Ward Beecher in the late nineteenth century remains a prime example of this type of ministry.

Two things marked this type of ministry. First, it centered in the local parish, even in the very building itself, and worked out from that to make its impact on individuals and community. People looked to it to provide a certain role in life. The minister stood in the middle of this local congregation and spoke out of it and acted out of it. There was no doubt as to his impact not only on individuals but on the community at large. There was no doubt about the importance and the role of the church on the corner.

Secondly, the ministry was primarily that of an individual leader to other individuals. By converting individuals, by bringing individuals within the sphere of the local church, not only their lives but the very warp and woof of communal life was effected and changed. In fact, in some cases, the conversion of a few key individuals could change the whole course of culture. One need only look at the consequence of the conversion of Mr. John D. Rockefeller and his participation in the life of the Christian community in order to see what consequence this had for everything from education to the settling of new standards of philanthropy in American life.

Decisions affecting culture and individuals are no longer made this way in American society. This case no longer has to be debated, it is amply demonstrated by the hundreds of sociological, psychological, and political studies of contemporary society. Basic decisions that affect the whole of social-cultural life and consequently the lives of every individual within it are now made collectively by groups of experts. No one individual sets the pace for society or for his local community. One might bemoan the passing of the previous state of affairs; however, such regret will in no sense reverse the course of where society is at, at the present moment.

Professor Gibson Winter of the Divinity School of The University of Chicago read a most discerning paper at the Toronto meetings of the American Association of Theological Schools in June of 1962. This point was the burden of his paper. The ministry today no longer takes place in the context of a rural, highly individualized social setting. The context in which it must carry out its responsibility to the gospel and sacraments is metropolitan, urban life.

To understand the nature and task of the ministry today, it is no longer adequate simply to assume that the patterns that we now have will long continue or will remain really effective in the kind of society in which we find ourselves.

Obviously, one of the central problems theological institutions confront is that of discovering new ways of communicating the Christian gospel in this new context. This is precisely the problem Dietrich Bonhoeffer was wrestling with at the time of his death. It is the problem to which Martin Marty, Will Herberg, Peter Berger, and many others have addressed themselves. The question is not how do we develop better techniques of communication, but the issue is how does one communicate, that is share with others, the rich insights, resources, claims, and heritage of the Christian faith so that it becomes creatively, redemptively at work in the lives of people and culture today? That is the central problem we confront in the ministry today and it is consequently the central problem we confront in theological education for the ministry today.

If our understanding of the nature and task of the ministry is to have an impact upon theological education, then that understanding cannot consist simply in the repetition of our confessional stance. We must seek to put specific, concrete, contemporary content into what it means to preach the Word correctly and to administer the sacraments properly in the kind of society and culture in which we live today. When we focus attention on this particular problem, then we will of necessity address ourselves to the question of how we are preparing men through theological education to carry out a ministry today. This is the challenge that both the church and theological schools face, and it is a wonderful and an exhilarating challenge! I am certain that in the new leadership of this institution you will seek to move in this direction.

"The Implications of Our Ecumenical Responsibilities for Theological Education"

Charles L. Taylor, Th.D., D.D.
Executive Director
The American Associations of Theological Schools

Mr. Moderator, Christian brethren:

I appreciate very much the inclusion of a non-Lutheran in this program, and I hope that if I say things that I should not say the usual Lutheran charity will cover the multitude of my sins.

My message in this paper is to ask some questions, not once nor twice, and to make a few statements. But I will begin with questions, two of which I cannot answer. If it be true that two-fifths of the one-fifth of our total population which moves each year, i.e, about 8% of our American people, changes its church allegiance, who is responsible for the ministry to these floaters? And if in other places besides Park Forest, church goers put the personality of the minister and the character of the Sunday School and the physical proximity of the building ahead of denominational allegiance in choosing a church, how are seminaries preparing men to cope with this situation?

Here, I say, are two questions neither of which I can answer here at all; but I mention them to suggest rather sharply at the outset that there are immediate, pressing problems for our seminary graduates that unmistakably require more than denominational attention, and more than any provincial or sectarian point of view.

Let me call your attention, before we go further, to the article by Dean Muelder of the Boston University School of Theology which represents his address at the Toronto meeting of the American Association of Theological Schools last June, an article called, "Theological Education and the Neglect of the Cospel" which will be printed in the Association's Bulletin No. 25 that is due to be mailed out this week. This is a statement of great importance, in my estimation, in which many implications of the Gospel for theological education are laid bare in the light of his unusually perceptive ecumenical understanding. In fact I suggested to your program committee that Dean Muelder was the person to stand here where I am standing now. As I shall often refer to this article, so Dean Muelder draws heavily on the report of Faith and Order called "Institutionalism and

Unity in the Old and the New in the Church." Theological schools of 1962 are on the whole among the more strongly entrenched institutions which *may* lead the churches to a full measure of responsibility, or *may* on the contrary prove one of the major obstacles to advance. Some of you will recall that Walter Wagoner also wrote on "Ecumenicity and Seminary Archaism" in the *Christian Century* for April 25 of this year.

Now before we discuss the implications of our ecumenical responsibilities for theological education, let us be sure what some of these responsibilities are. I am going to mention five:

(1) Here in the theological school if anywhere we should expect the community to hear and to heed the prayer of the Lord, ". . . that they may be one . . . that they may become perfectly one so that the world may know that Thou hast sent me and hast loved them." One wonders whether this responsibility is accepted with enthusiastic obedience and joy, or whether the requirements of the denomination sometimes obscures this all important delight in the communication of that to which we have been trusted by God to say. Here I appreciate very much what Dr. Bergendoff has already said this morning.

(2) While the Church bears the major responsibility for raising up a due supply of true and faithful pastors to meet its needs, the seminary cannot be indifferent to recruitment nor neglect its obligation to develop the attitudes and spirit of those whom it is welcoming into its halls. Do these new theological students feel a great sense of world-wide mission, of a charge committed into the hands of men by God, of a task and privilege in which the leader is the servant? When the students' initial questions pertain to what scholarships they can secure, what housing for married students may be provided, how many days a week they must be on the grounds, where their first charges are to be, and the like, it is clear that no small burden rests upon all the seminaries to lift the vision, the desires, the sense of mission in their candidates rather than sink to competitive bidding for the enrollment of students by catering to their tastes. Static and falling enrollments affect many denominations alike for (and here we may say happily) few can count on increased social prestige as an inducement to the ministry anymore. But unhappily the ministry, like teaching and even medicine, is losing potential candidates to the mathematical and physical sciences.

(3) One of the great advances of our time has come through the perception that the Church exists not only for itself, but to be in and for the world. Neither the church nor the seminary, if their theology itself is to be sound, can operate in isolation; and here I pick up what Dr. Brauer was saying at the end of his remarks. For as the late

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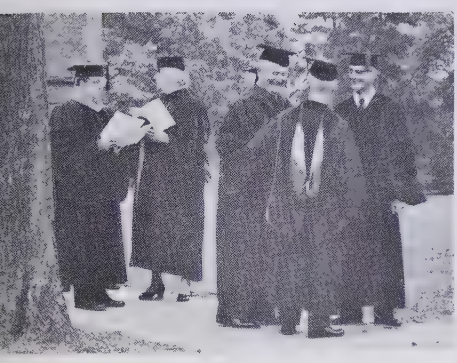
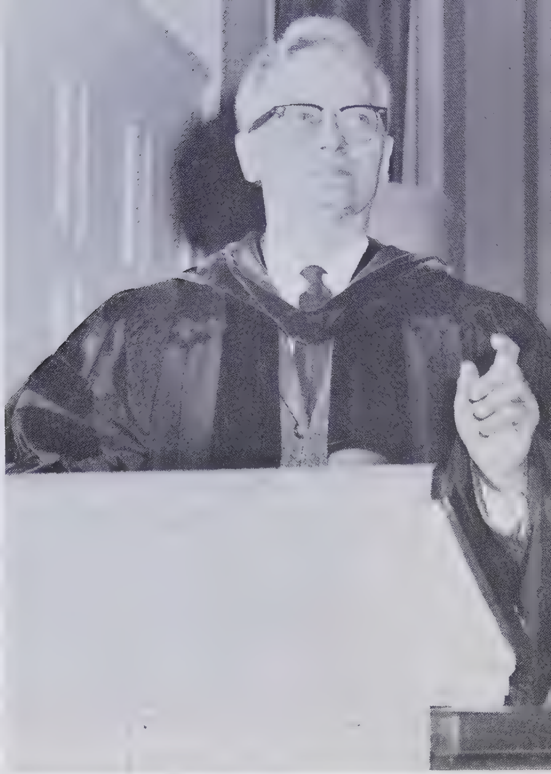
Views and Vistas





Richard Niebuhr once put it, "Theological inquiry is not something that can be added to humanistic and naturalistic studies; it needs to be constantly informed by them and to inform them." And this is true not only for the studies but the actual life of the world around. The question is never one of adding bodies of knowledge to each other, but always of interpenetration in conversation. But realistically is it this kind of interpenetration and conversation between the Church and the world or even between the seminary and the rest of the academic world that the seminaries are promoting by their own thoroughly involved dialogue? Is there interconfessional dialogue in every seminary? We must come back to some of the implications of this a bit later.

(4) Another area of responsibility upon every theological school of whatever denomination is to awaken the laity to its ministry, to the service on the frontiers of the life of the church. No longer is the seminary a place for a few privileged souls who can go apart from the life of their fellows to pursue intellectual delights that are not too clearly related to the common man. The test of the education given in the seminary is whether it leads the whole body of laymen to be the Church in the world, or in the language of the Epistle to the Ephesians whether these "saints are equipped for the work of ministry." Religious education takes an important place here, but I do not mean education in any narrow sense. The problem is to cultivate a high sense of responsibility in both faculty and students alike toward the laity, and as we well know, many of our laity show denominational impatience. Christ died not for a clerical class; He died for all men.

(5) It's increasingly clear that both the church and seminary have a mission to society which should produce thought, word and action regarding the great moral and social problems of our time, such as race, nationalism, space exploration, or nuclear warfare. The seminary cannot assume that its students, if taught for three years to be indifferent to these matters, will somehow be able to match their studies of the Moabites to the problem of released time or parochial schools.

Here then, are certain recognized areas of responsibility that are laid upon every theological school. Let me recapitulate: (1) to hear the Lord's summons to unity; (2) to understand and promote the mission of the church; (3) to enter into dialogue with the world; (4) to provide for the enlistment of lay people in their ministries; and (5) to cause the Gospel to be revealed in men's deeds in our ethical-moral life, in every area of so-called secular activity. These responsibilities rest upon us whether we like them or not. The ecumenical movement simply accentuates them everyday. And now it is the implication of these which we are to draw out.

But first let us hear some of Dean

Muelder's very pointed questions. Here I shall quote half a dozen: "(1) Have the seminaries accepted the reality of the new ecumenical situation?"—not only the metropolitan urban situation to which Dean Brauer referred, but have they accepted the reality of the new ecumenical situation? "(2) Is theological education ahead of or behind the ecumenical dialogue on the major issues? (3) Do the seminaries help the churches find an ecumenical conscience on matters in which they ought to adopt or adjust respecting doctrine, polity, or church order? (4) Do theological educators take sufficient initiative in finding the areas in which the churches can do together the things which conscience does not prevent them doing? (5) Or do the seminaries actually contribute to the complacency, self-absorption, and introversion of the churches? (6) At a time when much is made of the ministry of the laity, do the seminaries show any sign of modifying their built-in clericalism?"

Well then, what is implied in what has already been said, what are the implications? And here I shall mention just four, and again, like Dean Brauer, must raise more questions than I can supply answers. First our concern is for awareness. While much progress has been made in overcoming seminary insularity in the past two or three decades, nevertheless too many professors and students still do not know what is going on, nor seem to care. In several regions classes are being held for students of several seminaries under a panel of professors representing various traditions, and in the Boston region, at least, Roman Catholic and Orthodox for several years have been participating in these ecumenical classes; and yet as Dean Muelder has said, there are seminaries that know very little about the Church of South India, or the Orthodox, or the Pentecostals, or even the proposed merger of Presbyterian, Methodist, Episcopalians, and the United Church of Christ.

Some seminaries must plead guilty to lagging behind rather than leading the churches in ecumenical knowledge and thought. But more than this, there are many of us who are not keeping up with the vast changes in our world that threaten to make so much teaching of a generation ago obsolete. To mention only one very striking example, recently an Oxford professor has told us that the science of pharmacology has advanced more since 1950 that it did up until the year 1950. When faced with a statement like that, which of us does not feel like Alice that we are running madly to stay in the same place and not succeeding even in that? What do we know about the significance of space science, or emerging nationalism, or the dangers of specialization in which nobody has any perspective of anything important, or the suburban captivity of the churches, or the organization man, or the demography of 1975—of these and many other topics all of which may have some bearing upon our people and our church itself? If I am to seek to understand what the new ecumenical situation implies, I am sure that at least it demands maximum awareness of what is going on and maximum sensitivity to the voices that are speaking in our world.

But, second, if Dean Muelder is right, as he surely is, in saying that the obligations of tomorrow require a major transformation in the seminaries, and that this reformation has to do with its recruitment of students and faculty, with the ecumenical quality of its common life, with the reconstruction of the curriculum, and with its approach to theology and ethics,—if all this is true, then it might be well for me here to stop speaking, and to let the time that is available be given to thought about these very points. Certainly I am not here to spell out in detail their application to the Lutheran Seminary of Gettysburg; but again let us ask a few questions. Is our self-criticism too superficial, attacking the symptoms on the skin rather than the disease in the vital organs itself? Have we really decided for education rather than for training? Do we send out men prepared to deal with new problems—and we cannot assume simply that they are going to deal with old problems—to deal with new problems in a mature way, rather than puppets that are crammed with a little bit of lore? How can we be said to be developing imagination, initiative, informed concern, and boldness to meet rapidly changing conditions all around us? Well, do we treat our students as grown men, as no less mature than students in other fields of graduate study? Have we really faced seriously the problem of curricular reform so that our men are familiar not only with the scriptures, and not only with the history of the church universal, but also with the political, social, and cultural forces with which Christian people must be prepared to reckon? Is our theology always closely related to life? What place does ethics fill in our curriculum? What communication is there with the world outside and with other denominations or even with the total body of Lutheranism? Is the approach rivalry or a readiness to serve the good of all even at some sacrifice to self? Do people in this region who belong to other denominations, when they come to this school, find that it prepares them well for their ministry, or is the preparation one for Lutheranism? In field work do Lutherans learn to labor and think with non-Lutherans? Do students find here emphasis on training an organization man who will produce effectively what the church requires or a passion for the salvation of the whole people of God? Does the seminary bear witness constantly that it exists for no narrow purpose, but for the salvation of all men?

Now, third, I shall speak just in a very briefest moment about some aspects of practical cooperation. For there is much that could be said about the implications of ecumenical responsibility for our daily practice. There is a firm of management consultants, Nelson Associates, Inc., which has studied cooperation between nine colleges, including one seminary, in northern New York State, and made recommendations for joint activity of many kinds. One thinks of the possibilities of shared instruction, of the use of libraries, of cooperation in fund raising and business affairs. But there are many other suggestions made in this Nelson Associates' report.

We do not have to sing with Percy Dearmer, "Divine, divine, divine it is when all combine." We do not have to think that way, and I certainly don't, to be aware that rivalries promote isolation; and isolation, institutionalism; and institutionalism a false gospel; and a false gospel the negation of our basic purpose. So we must always be asking the question, what practically can we be doing to express our fellowship with others and to insure the maximum of light for us all?

But, fourth, I would close on another note. However superficial the ecumenical movement of lay people may be, nevertheless as we said at the beginning, thousands do cross denominational lines and give evidence that they are interested in this great new fact of our era, i.e., the coming great church. They find often that too many ministers and church officials both in and out of theological schools are relatively apathetic. Is it possible that one of the reasons our best young people are not thinking of specifically Christian vocations is because of this apathy and because many seminaries seem to them to be leftovers of the 19th century, inadequate for the great task that faces us all ahead? Is that task not clear? Dean Muelder points out that the seminaries may have given the churches a generation of ministers who seldom take a stand on concrete controversial issues, but who only point to ideal values and ultimate beliefs. Our teaching, he says, has fulfilled the requirements of middle-class morality, theological beliefs that are comfortable, ideal values that are acceptanble and spot values that lead the individual to do what he pleases among his secular alternatives. At the cutting point of daily decision, the churches do not confront their members.

The task of the seminary, this intellectual center of the church's life, in Richard Niebuhr's phrase, "is the increase among men of love of God and neighbor." And it can fulfill this task only when its faculty and students consistently think in terms of the world-wide purpose of God, and daily witness to the connection between that purpose and man's obedience, first in the common place decisions of every individual, and then in the operation of the great power structures of every kind, until by God's Word to which He summons man the kingdoms of this world become the Kingdom of our Lord and of His Christ.

DISCUSSION FOLLOWING SYMPOSIUM ADDRESS

A brief discussion period, immediately following the presentations, created some opportunity to raise particular questions. The panel members were asked to address themselves to three questions: 1) the growing need and demand for active lay participation in American Protestantism; 2) the correctness of the minister as "pastoral director" (as Richard H. Niebuhr suggested); and 3) the implications of ecumenicity for denominational theological education.

Speaking specifically to the problem of lay participation, Dean Brauer argued that after the theological renaissance of the past twenty years, and in the highly urbanized civilization of today, a professional clergyman does in our time just about the same things as the layman did in nineteenth century American Protestantism; he organizes activities, supervises congregational organizations and adapts himself to the changing cultural patterns of society. Yet such a ministry will not do. Said Dean Brauer, "We have built a lot of churches, but I do not think that we have challenged the values, insights and concerns of our culture. . . . I do not think that our theological schools have been of much help to the church yet in providing the necessary analysis, critique and insight that can help."

Addressing himself to the question of an adequate theological education for the minister in a multiple society, Dr. Bergendoff pointed out how difficult it is for any school to prepare students for life. Since life is changing so fast today, it is impossible for any institution to provide adequate preparation. "The school cannot provide the answer," he said, "but the school should be producing men who continue to grow when they get out of the seminary, so that they preach stronger messages ten years after they are out. . . . If there are to be changes in our Lutheran or Protestant Church in America, they will come because of the growth of individual ministers."

Dr. Taylor, reacting to the question of the interrelationship between denominational seminary and ecumenicity, asserted that any ecumenical advance must come through denominational seminaries "if for no other reason than the fact that about 85% of our students are trained in them." Referring to his personal involvement and observation of ecumenical organizers, he warned that such enterprises are often undertaken for the purpose of a false togetherness that perverts the Gospel. "In our denominational schools, let us neither be held back by the lukewarm nature of a united movement, nor go into our own shells; but rather let us reach out and be led by a sensitivity for the working of the Spirit wherever He may dwell in this present situation."

Inaugural Address

"Prospectus for a School of Theology"

DONALD R. HEIGES

Distinguished guests, alumni, and friends: On behalf of the members of the faculty and of the board of directors, I greet you. Be assured that the Lutheran Theological Seminary is honored by your presence. I now invite your consideration of the announced subject, "Prospectus for a School of Theology."

Webster defines prospectus as "a preliminary statement of an enterprise . . . giving advance information calculated to arouse interest and win support," and notes that it is derived from *prospectare*, "to look forward." Both definition and derivation support the use of "prospectus" on this occasion. This is indeed the moment to look forward, and what I have to say is preliminary; the application of the word "enterprise" to a school of theology has a welcome dynamic connotation; and an inaugural address is traditionally designed to arouse interest and win support.

Theological education seems always to be undergoing examination. Church bodies periodically make recommendations, non-denominational research teams publish their findings, individuals write articles on the subject, editors now and then devote an issue of their periodicals to theological education, and schools sometimes engage in self-studies. The deposit of all this activity is impressive in quantity, and I have examined some of it. What I say, therefore, will doubtless reveal sources for which there is no documentation. I gladly acknowledge such indebtedness, although my primary source is personal experience in a number of theological schools along with conversations for a quarter of a century with those engaged in theological education.

Prefatory to sketching a prospectus, some delimitation of the field is in order. As is well known, there are several types of theological schools in existence today, and I do not essay to evaluate the types. My observations have to do only with a seminary which is an integral part of the life of a particular church body. Furthermore, I have in mind a Lutheran school of theology, although I hope that this prospectus will have validity for any seminary which is identified with an organized church.

Underlying what I shall say is an assumption, which will not be defended because of its axiomatic character, namely, a school of theology which is created and maintained by the church has its *raison d'etre* in service to the church. This is not to imply that such a theological school should be subservient to its parent church body to the point of endangering either its character as an institution of higher learning or its freedom to be critical of the organized church.

Having identified this assumption, and having noted the aforementioned delimitation, let us proceed with the prospectus. This will take the form of three theses and a concluding statement regarding their relationship.

I

The first thesis: *At the center of a theological school, created and maintained by the church, is the worship of Almighty God, Father, Son, and Holy Spirit.* The most prominent building on the campus is the chapel, inasmuch as it symbolizes such worship and provides appropriate facilities for its corporate expression. Both corporate worship and the devotional life of the individual are essential to the enterprise. In the words of the late Richard Niebuhr, "while a community which centers in worship is not a theological school, a theological school in which worship is not a part of the daily and weekly rhythm of activity cannot remain a center of intellectual activity directed toward God."[1]

It is tragic and ironic that all too frequently a chapel is the last building to be constructed in a seminary compound. Classrooms there must be at the outset, and dormitories, and a refectory, and, of course, offices; but for worship, well, any large classroom or lecture hall will do, or perhaps the church across the street can be made available! There are usually stubborn economic reasons for this pattern of postponement and make-do, and yet, would this pattern really have been necessary in most cases if the founding fathers of our seminaries had genuinely envisioned worship as central in theological education? But why point a finger at the founding fathers? In our own era I have heard administrators and professors relegate worship in a theological school to a peripheral position of little more significance than a coffee break!

Let the thesis be repeated: At the center of a theological school, created and maintained by the church, is the worship of Almighty God. Worship is not an elective; worship is a requirement, not for graduation but for a seminary's graduates to be more than professionalized recruits for the service of the church.

Why? Because the church has the right to expect the graduates of theological schools to be, first of all, men of God, men who in a very special sense have been nurtured by Word and Sacrament during their seminary years, men who by daily discipline have learned to live in the Presence of Christ, men who by corporate worship and private devotion have come to know what it means to present themselves as a living sacrifice, men who have welded *ora* and *labora* together to the glory of their Creator and Redeemer. This is one answer to the question, "Why must worship be central?" The orientation of this answer is to the future; its emphasis is upon preparation for the ministry of the church.

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[1] *The Purpose of the Church and the Ministry* (New York: Harper and Brothers, 1956), page 131.

There is another answer, equally valid, to the question, "Why centrality of worship?" Because unless a seminarian daily kneels, alone and with his fellows, in the Presence of God, there to receive His forgiveness, guidance, and power, sooner or later the divine call will grow faint, the inner wells of the spirit will go dry, and there will be only a dusty land where the path of commitment has faded away.

The fact of the matter is that theological education is a most unusual kind of education. A student can successfully complete his education in medicine, in law, in engineering and never in this educational process be personally confronted with the ultimate questions of existence. Not so in theological education where the ultimate questions abound, and there is no escape. In the now familiar words of *The Advancement of Theological Education,*

> theological study has a dimension requiring special educational methods, yet transcending all method since it touches the realm of grace. Growth in Christian self-understanding and commitment cannot be bound to the formal categories of teaching and learning. The work of reading, classroom discussion, and lecturing must go on, yet the ultimate presupposition of all theological learning is that God's initiative and redemptive power are the ultimate resource.[2]

It has been affirmed times without number that a theological school is a Christian community of teachers and students. It should be indeed! The force of the affirmation, however, depends upon our understanding of Christian community. Frequently this understanding is in terms of a "togetherness" fostered by softball tournaments, faculty open houses, seasonal festivities, and animated conversations between students and professors outside the classroom. Christians may engage in this commendable activity to their profit, but such activity does not create *Christian* community, which is nurtured by Word and Sacrament. Only as students and faculty members faithfully and joyfully assemble to hear the Word and to receive the Sacrament of the Altar will they live in Christian community, that is, in Christ.

II

The second thesis: *The task of a theological school, created and maintained by the church, is the study of God's truth and grace as*

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[2] Niebuhr, Williams, and Gustafson (New York: Harper and Brothers, 1957), page 112.

evidenced in history with a view to the actualization of His truth and grace in the lives of men and women today. Surrounding the chapel, the symbolical center of a school of theology campus, are the library and classroom buildings, symbolizing the work to which both students and faculty members give themselves.

A theological school is not a foundling home for social rejects, nor a browsing corner for dilettantes, nor a trade school for ecclesiastical specialists, nor a citadel of pietism for frightened Christians. A school of theology is an institution of higher learning; it is an institution dedicated to intellectual pursuits whose prototype is any top-ranking professional school on a graduate level. This enterprise is educational in the broadest and deepest sense. This enterprise is theological because it attempts nothing less audacious than the description and interpretation of the mighty acts of God in history for the salvation of man. Indeed, it goes beyond description and interpretation to what I have called actualization, but more of that later.

If this concise delineation of the character of a school of theology is sound, then such a school should be open only to those students who regard theological education as a serious intellectual undertaking and who are adequately prepared for such an undertaking. There are, of course, other important criteria for admission but unless an applicant meets this qualification four score testimonials to his impeccable character and great sincerity should not swing open the door.

Upon enrollment seminarians should accept honestly and completely their status as students, and act accordingly. As I recall my own seminary days, we did not think of ourselves primarily as students. We felt that we had moved out of that category when we had left college. Into what category we had moved was not quite clear. Borrowing from eschatological terminology, I suppose it could be said that we lived a "foreshortened" existence. The kingdom of the parish was already upon us, and our seminary life was definitely *ad interim.* That our three years here on the hill constituted an order of life with an integrity of its own and with valid claims upon us as students apparently did not occur to most of us.

The tragedy is that many seminarians seem to take a cheap utilitarian view of their theological education. It is merely a means to an end, that is, to receiving the "union card," otherwise known as ordination. Admittedly, from a Christian perspective all education ought to be a means to an end, namely, the glory of God. I am talking about a phenomenon on a much lower level, the phenomenon of a seminarian who evaluates everything in terms of its obvious usefulness to him in the church's ministry, of a seminarian who constantly has his eye on the job ahead of him rather than upon the truth to be apprehended and served.

It also follows that a theological school should accept honestly and completely its responsibility for scholarship, and act accordingly. There are other things for which a school of theology is responsible, but unless it insists upon creditable intellectual performance on the part of its students and intellectual competence on the part of its faculty members in their respective disciplines the school forfeits a respected place in the realm of higher education.

Theology was once "queen of the sciences," and a great university prior to the modern era was unthinkable without a strong theological faculty. As we all know, such a relationship has long since disappeared. Sir Walter Moberly[8] identifies four stages in the decline of theology in the university world. The initial stage was that of "ecclesiastical monopoly." Then came the stage of "primacy" when, in the words of Rashdall, theology functioned as "the architectonic science whose office it was to receive the results of all other sciences and to combine them in an organized whole." The third stage Moberly calls "equality" inasmuch as theology became merely one discipline among others rather than queen of them all. Finally, there is the present stage of "bare toleration." Moberly concludes his analysis with this observation: "Thus today the older struggle for supremacy has given place to a struggle for existence." It is highly doubtful that theology will ever again regain its position as sovereign. This doubt becomes a certainty with reference to our religiously pluralistic American culture. But theology can never be content with a status of "bare toleration."

To a large extent the low estate of theology in the academic arena can be traced to the sweeping secularization of all education, and especially higher education. In this secular academic climate it is assumed as self-evident that theology does not constitute a legitimate sphere of serious intellectual inquiry.

There is another reason for the low estate of theology in this country, namely, questionable academic standards, especially in the denominational schools. Today no school of theology which is open to this criticism, and remains vulnerable, has a right to respect in the field of higher education. At least it ought to be said that the Lutheran Church in America cannot afford to maintain such educational institutions.

Let me reiterate: (a) a school of theology should be open only to those students with demonstrated academic competence and with serious intellectual intentions; and, (b) a school of theology should provide an academic structure and community in which a serious intellectual undertaking is both a possibility and a necessity.

In my second thesis the task of a school of theology was defined in terms of "the study of God's truth and grace as evidenced in history." This study was further defined in terms of "the description and interpretation of the mighty acts of God in history for the salvation of man." Such study takes within its sweep the classic fields of biblical, historical, and systematic theology. In these fields the canons of scholarship must govern the work of both students and faculty members. The major objective of such study, however, is not the production of scholars, although a few scholars had better emerge and go on to doctoral work or the seminaries will eventually be forced to close their doors. The major objective of such study is indicated in the latter part of the second thesis, namely, "with a view to the actualization of His truth and grace in the lives of men and women today."

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[8] *The Crisis in the University* (London: SCM Press, 1949), pages 279-281.

The statement of ultimate objective in this form has several implications. I shall suggest two only. In the first place, although a student is rightly expected to assimilate a considerable amount of factual knowledge, the emphasis must not be merely upon the mastery of facts but upon *the mastery of a methodology* with which to deal with the facts. For example, since it is possible for a student to take only a few courses in exegesis the goal of such study should be not the transfer of material from a professor's notes to a student's notes but the development, so far as possible in three short years, of responsible exegetical skill. Or, the goal in the study of historical or systematic theology should be the development of a student's ability, to use a phrase of James McCord, "to think theologically."[4] The emphasis upon responsible methodology not only advances the ultimate objective as stated but also increases greatly the probability that the graduates of a theological school will never cease to be students.

The second implication is this: work in the classic fields of biblical, historical, and systematic theology may still not reach beyond the cloisters unless the curriculum of a seminary also includes study *and experience* which will bring about (a) an understanding of *contemporary* man and his culture as well as (b) proficiency in the use of tools (existing and newly designed) with which the church seeks to minister to this culture. With reference to understanding contemporary man and his culture, and familiarity with the forms of the church's ministry (i.e., worship, preaching, teaching, counseling, etc.), the study which goes on in library and classroom must be related to personal and planned experience. The provision of such experience has for years taxed the imagination of theological faculties, which have devised such phenomena as field work, clinical training, and internships. These programs have too often become addenda to the alleged major business of a seminary rather than a continuous built-in dimension of the total enterprise. This observation leads into the consideration of the third thesis.

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[4] *The Princeton Seminary Bulletin*, Volume LIV, Number 3, February, 1961, page 7.

III

Before stating the thesis I quote by way of introduction another sentence from the pen of Richard Niebuhr: "A community of service is not as such a theological center; but a school that only studies man-before-God and man in relation to neighbor without the accompaniment of frequent direct encounters with human *Thous,* serving and being served, has become too irresponsible to be called a divinity school."[5]

And now the third thesis: *A theological school, created and maintained by the church, carries on its work in dynamic relationship with the world, and especially with the culture in which it exists.* As the chapel symbolizes the seminary's workshop, and library-classrooms symbolize the intellectual character of its task, the symbol of its context is a montage of human beings launching space ships and atomic submarines, testing cancer cures and hydrogen bombs, bouncing television off satellites and radar signals off the moon, and yet, as always, conceiving and dying, loving and hating, blessing and cursing, singing and suffering, healing and killing, with or without faith, with or without hope. This is the world God made and, warped and twisted by sin as it is, it is still the world God loves and expects us to love.

Mid-twentieth century is not the sixteenth nor the first century A. D. It is essential that students in a school of theology become discriminatingly aware of the kind of culture in which men are living today, and of what such a culture has done and is doing to men. It is patently true that human nature has not changed over the centuries, but the stresses and strains to which human nature is subjected today are vastly different from what they were when Dr. Martin Luther taught and preached in Wittenberg. Just because a seminarian has had a course in psychology and has acquired some knowledge of the Reformation does not mean that he can communicate the Gospel to *twentieth* century man. Moreover, the task is far deeper than what is usually meant by communication. Just because a seminarian becomes somewhat skillful in the communication of ideas (theological or otherwise) does not necessarily mean that through him God's truth and grace will be mediated. In any case, the more deeply, the more broadly, the theological student has studied and experienced the kind of world in which men live today the greater is the probability of his being an asset, rather than a liability, to the church in the fulfillment of its mission.

Therefore, a school of theology will take seriously the world, both as the context of its existence and the field of its concern. When all that goes on in a theological school is done with a view to the actualization of God's truth and grace in the life of contemporary man, then the critical and constructive involvement of students in the world is as important as their knowledge and understanding of what God has already done in history. This engagement will be as broad as time and opportunity allow but in minimal terms it will include dialog with representatives of non-theological disciplines, a period of clinical training in a hospital, participation in political or social action, direct exposure to contemporary art and literature, and apprenticeship in the church's ministry. One of the most serious charges leveled against graduates of theological schools is that they are out of touch with reality. To the extent to which the charge is valid, a school of theology must see to it that its graduates *are* in touch with reality or creeping irrelevancy will infect the whole mission of the church.

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[5] *The Purpose of the Church and Its Ministry, op. cit.,* page 131.

The cultural context in which the church exists today is so radically different from the context of any previous era that a theological school must give what may appear to be a disproportionate amount of attention to this context if the penetrating power of the Gospel is not to become increasingly dissipated. This strange and terrible yet fascinating epoch has been labeled by profoundly perceptive analysts as Post-Christian, not in the sense that faith is dead or will die shortly or that the church is disappearing or will disappear soon but in the sense that western culture is no longer informed in any significant way by the Christian faith. As we all know, there was such a time, a seemingly long period of time, when Christianity as a cultural phenomenon was on the ascendant and in its dominance became a powerful factor in the shaping of political, social, and economic patterns. In the words of Will Herberg,

> we are coming now into the fruitage of the breakup of the *Corpus Christianum*, of that integration of man's cultural life which it took a thousand years to build and has taken another thousand years to undo. The breakup of the *Corpus Christianum* has been displaced by a many-sided pluralism: social, political, religious, and also a cultural pluralism that is compounded of images and habits of thought no longer effectively shaped by Christianity.[6]

There are those who object to the use of the term "Post-Christian era," but, regardless of the label, some chilling facts must be faced, as for example, (a) the steady retreat of the church during the past quarter of a century in a disturbing number of non-western countries which it had entered in the nineteenth century, (b) the change from a favorable to an unfavorable or even hostile climate in almost all western countries, and (c) the almost complete loss to the church in our own country of labor and the masses at one end of the spectrum, and of the intellectuals and the

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[6] *Christianity and Crisis,* February 5, 1962.

artists at the other end, and, in between, of hundreds of thousands of direction-determining persons in the major segments of our cultural life who ignore the church except as political lobby or a status symbol in certain suburban communities. After letting his analytical eye scan the horizon, Martin Marty asks: "Are there *any* signs that point toward resuscitation, re-establishment, renewal *on a permanent or widespread scale* of Christendom?"[7] The clear implication of the question is that there are *no such signs!*

This is the world, then, into which a school of theology sends its graduates. Such a school had better see to it that its graduates are under no illusions about this world. And such a school had better (a) inspire and encourage and guide its students to create new forms for the mission of the church in this kind of world, and (b) bring its students to sufficient spiritual and intellectual maturity to survive in this kind of world as servants of Christ and bearers of His truth and grace.

Finally, a word is in order about the organized church. The organized church is also part of the world; indeed, Luther saw it as one of the three basic orders of creation, along with the family and the state. Consequently, the theological student must be involved in the life and work of the church as well as in the world outside the church. It is mentioned last because the stress in field work has usually been upon experience in a congregation to the neglect of dialog in the academic arena, clinical training, political or social action, and exposure to contemporary art and literature. Nevertheless, involvement in the church's ministry *under proper control and supervision* is essential in the education of a prospective servant of the church. Concurrently with such involvement a student ought to learn the methodology of what a colleague of mine has called "an evangelical self-criticism of the church."[8] Unless such a methodology is learned, apprenticeship in the ministry will probably tend to perpetuate practices which should be modified or abandoned and to inhibit the projecting of new tactics for the church's mission in the world. But supervised experience inside the organized church is clearly a necessary aspect of a theological student's orientation to the world in which he is and will be living and working.

To recapitulate: By way of a prospectus for a theological school, created and maintained by the church, three theses have been offered, as follows:

I. At the center of a school of theology is the worship of Almighty God, Father, Son, and Holy Spirit.

II. The task of a school of theology is the study of God's truth and grace as evidenced in history with a view to the actualization of His truth and grace in the lives of men and women today.

III. A school of theology carries

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[7] *Dialog,* Autumn, 1962, page 17.

[8] Professor Eric Gritsch in an unpublished paper.

on its worship and work in dynamic relationship with the world, and especially with the culture in which it exists.

For the purpose of analysis the theses have been considered separately but the separation is artificial. What has been affirmed can be diagramed in the form of three concentric circles. The center circle can be labeled "worship," the next circle "work," and the third and outer circle "world." Neither conceptually nor actually can such neat divisions be maintained. A constant movement should and will take place in any given school so that worship informs work, and work informs worship, and both are informed by the world, and, hopefully, inform the world.

Likewise, any neat division of the fields of theological education into substantive and functional is artificial when *all* work is done "with a view to the actualization of God's truth and grace in the lives of men today." For each field in varying degree is both substantive and functional.

This is a prospectus for a school of theology and a prospectus exists only on paper. Whether or not the idea becomes reality depends largely upon the competence, the commitment, and the community of faculty members. Students in increasing numbers and in increasing quality can be admitted; the finest facilities and equipment can be provided; but whether or not in a school of theology worship is central and essential, the work done is at the same time rigorously intellectual and deeply practical, and relationships with the world are dynamic and fruitful depends upon the members of the faculty.

May God bless those who teach and those who learn, and grant that both teachers and students in all humility of heart may ever look unto Him, the Fountain of all truth and grace.

News from the Seminary Community

Dr. John Aberly, president emeritus of the Seminary, celebrated in a quiet way his 95th birthday on September 18. During the day colleagues and friends called on him, and in the late afternoon his grandson, Dr. Harold Dunkelberger with his family and a few neighbors gave a certain formality to the event by singing the customary birthday salute and enjoying refreshments to the accompaniment of Dr. Aberly's witty and pleasant commentary on a variety of things. Dr. Aberly is up on current events, relying on the daily delivery of the "New York Times." He received recently from India a revised copy of his Telugu Bible Dictionary.

A presidential reception was given by the students in honor of the retired president, Dr. Harry F. Baughman, and the about-to-be inaugurated president, Dr. Donald R. Heiges, on the evening of October 25 in the social room of the Seminary. Mr. Richard Reichard, president of the student body, presented a lectern Bible for the chapel with an appropriate plaque in honor of Dr. Baughman. Music was provided by a quartet which called itself "The Noteworthies." The Women of the Seminary provided the refreshments. The highlight of the evening was a humorous dramatic presentation of a "faculty meeting" on the election of a professor of preaching and a new president, with Howard Ravenstahl as master of ceremonies.

Dr. and Mrs. Harry F. Baughman were honored with a testimonial dinner on October 30 at Hotel Gettysburg. Friends, from near and far, filled the dining hall. In the festival of speeches with Dr. Carl Rasmussen as moderator, the following distinguished guests spoke: Dr. George F. Harkins, Dr. Dwight F. Putman, Dr. J. Frank Fife, Dr. William C. Hankey, the Rev. Donald D. Anderson, Dr. Charles L. Taylor, Dr. Conrad Bergendoff, Dr. Henry H. Bagger, Dean Charles H. Glatfelter, the Hon. W. Clarence Sheely, Dr. Paul R. Clouser, Mr. Richard D. Reichard, Dr. Donald R. Heiges. Mr. Robert T. Menges, Vice President of the Board of Directors of the Seminary, presented a book of testimonial letters from friends and leaders in the church to Dr. Baughman and a color TV set for the Baughman home on Oak Ridge. The Rev. Donald D. Anderson announced a gift scholarship in honor of Dr. Baughman for the Seminary from the West Virginia Synod.

Professor Ralph Heim returned from his world encircling tour of study and lecturing in the latter part of October. Most of his "stops" were in the areas south of the equator, in the new countries among Lutheran missions ranging from Africa to South America through the south Pacific regions. From a letter written in Nairobi, Africa, August 27, Professor Heim wrote to a friend: "Today was for a game preserve. I filled the camera with wild animals including zebra, giraffe . . . Victoria Falls was majestic, Kilimanjaro sublime. . . . The church in Tanganyika particularly is far beyond anything I supposed. . . ."

Dramatic interests at the Seminary centers in a group known as "The Chancel Players." The student chairman is Frederick Ritter and his associates are Robert Hartman, Howard Ravenstahl, and Arthur Ohl; the faculty advisors are Professors Gritsch, Heikkinen, and Reinberger. Professor Ralph D. Lindeman of the English Department of Gettysburg College is the coach for reading and directing of plays selected for their dramatic and theological excellence. Professor Emile Schmidt, director of drama at Gettysburg College, is the advisor on the Seminary's dramatic productions.

Under the sponsorship of the Lutheran World Federation, Dr. Werner Jentsch, head of the Hofgeismar Evangelical Academy, lectured on the significance of contemporary European theology for Christian education on September 28, and in early October Pastors Arnold Bittlinger, Robert Patkai, and Werner Simpfdendoerfer spent several days on the campus, participating in classes and worship life of the Seminary.

Dr. Clair Cook, educational director of the Religion and Labor Council of America, spoke in the chapel and shared in class discussions on October 24.

Postgraduate School Spring Semester

Students register and attend their first classes on January 8. The following courses are offered:

First period at 9 A.M.
G768 The Communication of the Gospel (Stuempfle)
G852 The Church and Youth (Hale)
Second period at 4 P.M.
G281 Greek New Testament Grammar, II (Bream)
G361 Basic Beliefs of Evangelical Christianity, I (Rasmussen)

New Students

Autumn Quarter, 1962

Maurice Arthur Arsenault B.A., Western Maryland College, 1961	Westminster, Md.
John Paul Balas B.A., Thiel College, 1962	Donora, Pa.
Gary Thomas Bilbie B.A., Gettysburg College, 1962	York, Pa.
William Walter Bruggeman, Jr. B.S., Thiel College, 1962	Irwin, Pa.
Conrad Johan Christianson, Jr. B.A., University of Illinois, 1957	Harvey, Ill.
David H. Clement B.A., Gettysburg College, 1962	Windber, Pa.
Richard Paul Cooper B.A., Thiel College, 1960	Monroeville, Pa.
David Alton Donges B.A., Gettysburg College, 1962	Johnstown, Pa.
Carl Gustave Franklin B.S., Eastern Michigan University, 1959	Huntsville, Ala.
John Charles Grove B.A., Albright College, 1962	Harrisburg, Pa.
Niels Nikolaus Hasselmann Exchange Student	Hamburg, Germany
Ronald Owen Heinze B.A., Gettysburg College, 1962	Hagerstown, Md.
Chester Gerald Huhn B.A., Waynesburg College, 1962	Uniontown, Pa.
Robert Douglas Kitchen B.A., Muhlenberg College, 1962	Stroudsburg, Pa.
Ronald Edward Loughrey B.A., The George Washington University, 1962	Suitland, Md.
John Paul McDowell B.S., Shippensburg State College, 1962	Camp Hill, Pa.
Dale Eugene Messersmith B.A., Gettysburg College, 1962	York, Pa.
James Allen Mummert B.A., Gettysburg College, 1962	Spring Grove, Pa.
Carol Lynn Nelson B.A., Madison College, 1960	Lancaster, Pa.
Carl Jay Olson Thiel College,	Duquesne, Pa.

Paul Ronald Peel .... Lancaster, Pa.
B.A., Franklin and Marshall College, 1962
Elizabeth Alvina Platz .... Pittsburgh, Pa.
B.A., Chatham College, 1962
Roger Carl Preuss .... Lansing, Mich.
B.S., Michigan State University, 1956
Howard Irving Ratcliffe, Jr. .... Lawrence, Mass.
B.A., Shepherd College, 1962
Robert Joseph Richards .... Baltimore, Md.
B.A., Roanoke College, 1962
Berwyn Hall Russell, Jr. .... Indiana, Pa.
B.A., Thiel College, 1962
Robert Charles Schultz .... Williamsport, Pa.
B.A., Gettysburg College, 1957
Robert Joseph Seilhamer .... Pittsburgh, Pa.
B.A., Thiel College, 1962
Tsuyoshi Sonda .... Izuhara Machi, Nagasaki Ken, Japan
Japanese Student
James Edward Stough .... Greensburg, Pa.
B.A., Thiel College, 1962
Irvin Edward Straw, Jr. .... York, Pa.
B.A., Gettysburg College, 1962
Karl Albert Swartz .... Lewistown, Pa.
B.S., The Pennsylvania State University, 1953
John William Swyers .... Scarsdale, N. Y.
B.A., Gettysburg College, 1962
Stanley Robert Trout .... Reading, Pa.
B.A., Bloomsburg State College, 1962
Donald Lee Turley .... Cumberland, Md.
B.A., State Teachers College, Frostburg, Md., 1962
Walter Benny Zimmerman .... Harrisburg, Pa.
B.A., Findlay College, 1961

Recipients of Master's Degrees

The degree of Master of Sacred Theology was granted on May 25, 1962, to The Rev. John Gross Bernheisel (Pastor, First Lutheran Church, Mifflinburg, Pa.); The Rev. Arvids Ziedonis, Jr. (Pastor, Trinity Lutheran Church, Steelton, Pa.).

THEOL. SEMINARY GENL. SYNOD OF EV. LUTH. CHURCH IN U.S. ★ GETTYSBURG, PA. ★
OF THE UNITED LUTHERAN CHURCH IN AMERICA
PREACH THE GOSPEL

1826

SAMUEL SIMON SCHMUCKER
1826-1864

JAMES ALLEN BROWN
1864-1881

CHARLES AUGUSTUS STORK
1881-1883

MILTON VALENTINE
1884-1903

JOHN ALDEN SINGMASTER
1903-1928

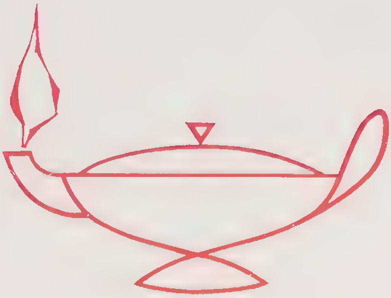
JOHN ABERLY
1928-1940

ABDEL ROSS WENTZ
1940-1950

HARRY FRIDLEY BAUGHMAN
1951-1962

ONE HUNDRED THIRTY-EIGHTH YEAR—1963-64

BULLETIN



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BULLETIN

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FOREWORD

The May issue of the *Bulletin* carried an ecumenical assignment bearing the general title, "The New Ecumenical Situation." The present number bears a distinctive Gettysburg character recording certain reflections on life and thought at the Seminary over a period of more than fifty years. In a sense this is a memorial edition to honor the Doctors John Aberly and Herbert H. Schmidt, but more than that, it is a note for the history of Lutheran theological education in America.

Dr. Abdel Ross Wentz presents a portrait of the spiritual and intellectual qualities which characterized the life and work of Dr. Aberly, largely based on his diary. Dr. Harry F. Baughman describes the mind and the objectives of the late Dr. Schmidt, librarian of the Seminary, called from among us in the prime of his life. Reprinted here is Dr. Schmidt's contribution to the bibliographical study of American Lutheran literature.

Dr. Joseph Sittler's message, delivered in terms of biblical and contemporary realism to this year's graduating class of our Seminary, concludes this issue.

Tribute to John Aberly

Delivered at the funeral of Dr. John Aberly, December 24, 1963, by Abdel Ross Wentz in the Church of the Abiding Presence, Gettysburg, Pennsylvania

Luke 4:20 . . . And he closed the book . . .

Doctor Aberly kept a diary. It covered all the long course of his active life. It has been a good many years now since he closed the book. The last entry in that book is this:

> It may not be wholesome for me but I have been looking at New York Times obituaries for some days past. I am impressed with the few who reach the age of 75.
>
> That is the span of life I have reached as I have written these memoirs. In living over again some of the main doings and experiences of these years, I have often felt that many things I would do differently had I to do them over again. I recall a sermon that Dr. J. H. Harpster preached back in the '90's of last century. He made the statement then that life was so grand that even if there were no future to it, it would be worth living. I questioned the statement then. I would not do so now. It is grand to get even a feeble glimpse into the wondrous works of God; to have the joy of fellowship with the great and good of all ages; to have a life of love that never runs out—parents and grandparents at the one end, brothers and sisters, and above all a loving wife by my side, children and grandchildren coming often and carrying it on—no end to it. Even when bonds are broken, love abides. Oh, blest communion, fellowship divine. We feebly struggle, they in glory shine. Yet all are one in Thee, for all are Thine.
>
> Thus I end these reminiscences with a prayer that its failings may be forgiven, and that whatever is approved of God that has been in any way helped by the teachings and the unconscious influence of these years may receive the increase from the Lord who alone can give it.
>
> Thus to my home above
> I travel calmly on
> And sing in life or death
> Thy will be done. Amen.

Then he laid down the pen and closed the book. How utterly feeble and inadequate are any human words to comment on this beautiful farewell that comes to us today as from the open sepulcher!

Except perhaps to open the book at the last page and add a postscript that on Saturday morning, December 21, 1963, just after the sun had come up over the horizon, John Aberly slipped quietly away to his Maker and his Savior whom he loved so dearly. Thus he closed a career of 96 years and three months in which he kept the faith and finished a course of Christian witness and Christian service that for length and height and depth has few parallels in the present-day annals of the Christian faith.

Our song today is therefore not a funeral dirge but the song of the heavenly host, "Glory to God in the highest!" It is Christmas again!

We had asked Doctor Aberly to deposit the books of his diary in the Seminary Library, but he hesitated because there are so many things in those books too intimate for others to read. But he was persuaded after his retirement, twenty-three years ago, to make an epitome of the diary for possible future use of his friends. This he did. Two years ago I was asked to write a biography of Doctor Aberly to be included in a memorial volume of theological essays in his honor. This I did, and I hope that this volume will now be published. For this purpose I had access to the epitome of the diary that Doctor Aberly had written. But for interpretation I had recourse to my own long and happy association with him. Asked to pay some tribute to his memory here today, I have thought there could be no higher tribute than a few excerpts from his story of his own life before he laid down the pen and closed the book.

There are three main aspects of his life and work, his character as a Christian, his service as a missionary, and his contributions as a teacher and author.

John Aberly was born into a German family. His grandparents came to America in the 1830's from southwestern Germany where the influence of the Pietistic movement was still quite strong. The family settled in the foothills of the Poconos in Pennsylvania, on "the lumbering frontier" as he calls it in his diary. His grandfather was Reformed, his grandmother Catholic. Meeting in America and getting married, they decided to split the difference and both became Lutherans. He lost his mother at nine and his father at eleven, and was brought up under the care of his grandmother. Since Dr. Aberly spent most of his boyhood in his grandmother's home and early showed proclivities towards a clerical calling, he sometimes in his later years pondered his narrow escape from becoming a Catholic priest. Certainly this variety in his own Christian heritage helps to account for the breadth of view that characterized him both in his theology and in his dealings with Christians who were not Lutheran. Grandmother Oberkercher, because of her Roman Catholic background, enjoyed a maximum of liturgy and brought up her grandson to revere the church and the clergy and to be loyal to the Ministerium of Pennsylvania and the General Council. He also acquired a vague suspicion of the Lutheranism of the General Synod and her institutions at Gettysburg.

The young man began to prepare for entrance into Muhlenberg College. He passed the examination and was admitted, but through a peculiar chain of circumstances John Aberly did not go to Muhlenberg but to Gettysburg. This was a distinct turn in his life that affected his entire career, and he always regarded the circumstances as an evidence of God's providence. For one thing, his principal teacher had expected that his record in training John Aberly for college entrance would secure his own election to the vacant principalship of Muhlenberg Preparatory Department. In this he was disappointed and he promptly advised his brilliant protege to go to Gettysburg. Then, too, the young man was attracted to Gettysburg by the battlefield of which he had learned so much in his history studies. Still, he wanted to be a "good Lutheran" and was not sure about Gettysburg. But his pastor, afterwards his father-in-law, had been educated at the Missionary Institute at Selinsgrove, a General Synod institution, and young Aberly detected no weakness in his Lutheranism but a warmth of heart that stimulated his own devout spirit. And finally, John Aberly's guardian, a trustee of Lafayette College, thought highly of Dr. McKnight, formerly pastor at Easton and now the newly elected president of Gettysburg College. This peculiar combination of circumstances made John Aberly a Gettysburg man and a General Synod pastor and a missionary. He often remarked about the high significance of apparently insignificant events.

It is possible from his diary to trace the course of his religious experience to its issue in a wholehearted commitment to Christ as his Savior. In his boyhood home the children practiced the usual devout exercises of the pietist communities. The prayers and hymns and Scripture verses they committed to memory were in German. In his later years Dr. Aberly recalled that one of the prayers he used supplicated the Virgin Mary and he was taught that if he said it daily he would be sure of heaven and if he omitted it even once the consequences would be serious. On Sunday afternoons during the summers he attended Sunday School in the schoolhouse. When he was eleven years old he was profoundly influenced by an epidemic of diphtheria that swept that community and carried away three of his four half-brothers and sisters. He himself barely pulled through. For catechization he had to travel by foot the five miles to Salem church.

Three events at this time had a marked influence on his religious outlook. One was the pious admonitions of his mother when they all thought she was on her deathbed. Another was the assassination of

President Garfield just after a bright comet had appeared. The third was the sudden death of one of the three boys who had enrolled with him for the catechetical class.

At the time he entered the Fairview Academy to prepare for college he began to look for some definite experience of conversion. It was probably his early associations with the Albright people that made him wish for a highly emotional experience. Professor Kunkel cultivated a religious atmosphere at the Academy and enforced rigorous rules of morality. At Gettysburg College young Aberly was fortified by the parting exhortation of his mother: "Forget not God." He needed such fortification because in his first year he roomed with a Senior who was an avowed agnostic. The fellowship and meetings of the YMCA, and the Quiet Hour which he observed every morning with his English Bible, helped him to keep steady in his faith. At a regional conference of the YMCA in Carlisle he was impressed with the fact that so many of those gathered there had a joyful assurance of salvation while he himself was not quite certain. He was disappointed. He felt that his Christian faith and practice was only a matter of the head and outward performance and that this was not enough. He began to search his heart for some sure evidence of his salvation.

In the process of this search he asked himself: Are you not in effect trying to save yourself? Can you not just simply believe what God tells you? He receives you as his child; why not take him at his word? Slowly he received the assurance he was seeking. The Bible became a new book to him. Christianity became a Gospel instead of a law. It was not the highly emotional experience he had been hoping for. But it was a thoroughly biblical and evangelical experience, a definite wholehearted commitment to Christ as his Lord and Savior. His entire subsequent religious development was but the working out of what this involved.

John Aberly came to the Seminary here because he felt called to the ministry and fully intended to spend the usual three years at the Seminary in preparation for a parish. But again an interesting chain of circumstances diverted him from his intention. Over the years he had become interested in the work of our foreign missionaries. It began when he was about fifteen years old and heard a "missionary sermon" preached by his pastor who had just come home from a meeting of Synod where he had heard an appeal by H. C. Schmidt of India. His interest was stimulated during his Sophomore year at College when he listened twice to an appeal of the Reverend L. L. Uhl for financial support of a Boys' Training School in India and he gave a generous five dollars. This was at least as much as $150.00 would be today in the pocket of a college student. But the greatest surge of interest in the foreign missionary enterprise came the following year when Robert Wilder and John Forman, representing the Student Volunteer Movement, visited Gettysburg College and in addition to public addresses made personal appeals to individual students. Student Aberly signed no card because he disliked the high pressure that was exerted, but he did express his profound interest and attended the meetings of those who had committed themselves in writing to become missionaries.

Then, near the end of his first year at the Seminary, Dr. George Scholl, Secretary of the General Synod's Board of Foreign Missions, visited Gettysburg College and Seminary and made a strong appeal for an unordained man to go to India for a short term of teaching. Dr. Aberly answered that appeal, was accepted, and announced his intention to interrupt his Seminary studies for a year or so in order to meet the emergency in India. That he never returned to complete his Seminary studies was due to the fact that at the end of the year in India, Dr. and Mrs. Aberly felt in conscience bound to continue, because of the persistent pleas of the other five missionaries and the compulsion of the needs on the field.

The thirty-three years on the missionary field in India constituted the chief lifework of John Aberly. It is too long a story to be related here or even outlined. It will constitute the main part of the chapter in the forthcoming memorial volume. Dr. Aberly was not only a missionary in the general sense; he was also a distinguished teacher and evangelist, a distinguished administrator and educator, and a distinguished author and writer.

Dr. and Mrs. Aberly had learned to love the people and the land. They had seen the Mission grow from a staff of seven missionaries in 1890 to a staff of ninety in 1923. They had witnessed the growth in number of baptized Christians from 13,000 in 1890 to 106,500 in 1923. And they had helped to bring about a corresponding increase in volume and variety of missionary operation. In addition, they had the gratification of leaving on the field a dear daughter and son-in-law to carry forward the work in the Aberly tradition.

Fifteen years later, when the writer of these lines with his wife visited all the stations of the United Lutheran Mission in India, he found everywhere affectionate recollection of the Aberlys and gratitude for their services. A committee of citizens, not Christians, waited on him and said among other things: "Send us more saints like Dr. Aberly and Dr. Uhl." They meant, of course, to ask for sadhus, specialists in religious experience, rather than administrators. This was highly significant testimony to the character and spirit of John Aberly.

In 1923 Dr. and Mrs. Aberly yielded to the persistent call from the Chicago Lutheran Theological Seminary and bade farewell to their many friends in India. There were several reasons. For one thing, the work in India had now reached a state of maturity in which it would proceed to attract much younger missionaries and could bring forth native leaders after his kind. Then, too, there were family reasons. Dr. Aberly had been suffering occasional severe attacks of malarial fever, and these were now recurring with increased frequency. Mrs. Aberly, who had suffered for years from an arthritic condition and who during their third furlough had been under treatment almost constantly at hospitals and elsewhere, was now declining in general health. The Aberlys had two children, Amy, who was born in 1890, and Fred, who was born in 1891. In the difficult process of securing adequate schooling for the children, it had been necessary twice for Mrs. Aberly to spend a year in America helping to care for the children while Dr. Aberly remained in India, on one occasion seriously ill. Fred had been trained for business, and Amy in 1918 had married the Reverend Roy M. Dunkelberger, one of the missionaries in India. The Dunkelbergers had a son, Harold Aberly, born 1919, and a daughter, Dorothy Jean, born 1921. Harold had now reached the age when he needed to attend schools in America. Then, too, Dr. Aberly felt that he could now be of more service to the field in India by helping to prepare other missionaries than by continuing on the field himself another dozen years. So the call to Maywood, which had been received in April, 1920, was accepted.

Three years later Dr. Aberly was called to Gettysburg Seminary as Professor of Theology and President. The fourteen years of his administration and teaching were noteworthy for the spiritual, material and educational progress of the institution. As teacher and spiritual counselor of the students Dr. Aberly always commanded their esteem and personal respect and gratitude. It was a time of transition in the theological thinking of our Church.

Dr. Aberly's theology was at once conservative and progressive and constructive in the best sense of the term. He has brought out of his treasury things new as well as old. With understanding and sympathy he handled the intellectual problems which perplex students of theology and try their faith, and with kindly tolerance for views from which he differed, he gave the reasons for his own faith and explained why in his judgment the views which he could not accept were inadequate. His special contribution has been the enrichment of our German type of Lutheran theological thinking by his grasp of the field of comparative religion, by his broad knowledge of British and American theologians and theology, and by his practical and ethical mysticism which had developed and meant so much to him during his years of missionary service in India. This deep mystical strain, which pervaded all his teaching, and came to beautiful expression in his chapel sermons, stimulated and deepened the devotional life of the students and fostered and spread the missionary zeal which from year to year has sent volunteers into the foreign field and inspired the men who have entered the pastorate on the home field. It has pervaded the articles and reviews which he has contributed to the publications of our Church.

The resolution adopted by the Faculty upon his retirement in 1940 speaks in terms of very high appreciation and closes with this: "The fourteen years of President Aberly's administration have been years of happy cooperation for a common end. As such they have set a goal and an ideal for the future. We, his colleagues, take pleasure in according to him this recognition of his services to the Seminary and of expressing our gratitude to God for the happy personal relations we have enjoyed with him as counselor and friend in Christ. We wish for him all joy in contemplating this service well done."

It was a life, not only full of good works, but weighted also with a considerable measure of disappointment and sorrow and grief. I have been with him in some of these heart-piercing experiences, and I can testify today that under burdens that would have crushed ordinary heroes of the faith John Aberly bore up with genuine Christian fortitude like the nobleman of God that he was.

Here is the way he reacted to one tragedy in the family (I read from his own manuscript):

> Never shall I forget the depths of the sorrow for us both nor the fervency of the prayers. As time went on the prayer was not so much to lighten the burden as to increase the strength.
>
> When through fiery trial thy pathway shall be
> My grace all-sufficient shall be thy supply.
> The flame shall not hurt thee. I only design
> Thy dross to consume and thy gold to refine.
>
> This was true of our own spiritual life. But how often was I made to feel the inadequacy of our devotional hymns to express our concern for others. After all, we often thought such a blow could not hit us. We were taught that no trial has befallen us except such as is common to man. A larger sympathy, deeper, more earnest prayer for needy, suffering, sinful men everywhere —is this the lesson we needed to have brought home to us by this hard experience!

Let me say in conclusion a personal word for myself. The name of John Aberly was honored in my boyhood home. Throughout my College and Seminary years it was a familiar and honorable one. And as one of his younger colleagues on the Seminary Faculty during the fourteen years of his administration and then his successor in the office of Seminary President, I have joined heartily in the tributes of the Faculty and the Alumni Association, and I testify here with my whole heart to his transparent, consistent Christian character and his overruling passion for service to his Lord.

It can all be compassed by three phrases: his evangelical fervor, his evangelistic zeal, and his great contributions as a teacher and writer. Or, as Dr. Robert Koons put it in Christ Lutheran Church last Sunday when he invited us to remember Dr. Aberly in the Church's Prayer, "his Christian witness, his service of the Lord, and his continuing influence."

"And he closed the book."

Our heavenly Father, we thank thee for Dr. Aberly, and this is what we pray: Send us more saints like Dr. Uhl and Dr. Aberly. Amen.

In Memoriam of Herbert H. Schmidt

By Harry F. Baughman

Students entering Gettysburg Seminary in the last fifteen years or more are likely to come away from the orientation session in the library with the feeling that they have just been introduced to a superior facility. They have been shown a large collection of well chosen and relevant volumes. These are housed in an attractive, functional building. The books are made readily accessible by all the instruments of modern library science, sound cataloguing, well organized reference helps, knowledgeable assistants, and a general atmosphere of service. This impression deepens as the students' courses unfold.

Researchers and special students, too, who have come from beyond this campus have found the library a well stocked, well equipped and administered institution. Many of these have commented favorably upon what they have found here.

This status is largely a monument to Dr. Herbert H. Schmidt. Perhaps many of those who use the library today and are impressed by its excellence are disposed to take it for granted and to give little thought to the personal contributions that brought it from its earlier position to the stature and quality they now know and so greatly appreciate.

Dr. Schmidt was called to the post of librarian in 1946, the first really full-time incumbent. He inherited a situation that bore the imperfections incident to part-time direction. For the first century of its existence the Seminary had pursued the policy employed by most seminaries of that period. The librarian was one of the professors who was appointed to that office and was expected to carry the responsibilities of it in addition to his teaching load. His staff was composed of students who received in return for their services "work scholarships." Rarely were any of them trained in this field.

After a hundred and eight years of this practice the directors installed as librarian the holder of a degree in library science. This advance step was less effective than it might have been because the librarian was still a part-time officer. He carried a number of parallel responsibilities, and continued to rely for staff assistance upon non-professional help. The library itself was housed in the rather cramped quarters of the Administration Building. The new library was still not a reality when Dr. Schmidt assumed his office. His first task, and it was a tremendous one, was the organization of "project transfer" and its completion after the new structure was a reality.

This "leap forward"—new enlarged housing, full-time professional direction—was really a leap. The next forward movement came as steps rather than as leaps. With the increasing student enrollment and the growing library acquisitions the need became apparent for moving from part-time student help to a full-time staff, numerically larger and including a professionally trained cataloguer. The attainment of this goal, together with the building up of the library itself, became the life work of Dr. Schmidt.

If one were to attempt to summarize the qualities which distinguished this servant of the Seminary, one would be required to start with a combination of vision and persistence. Dr. Schmidt had a clear vision of what a theological library should be. And he had a dogged persistence in working toward his goal. He never gave up. A fitting epitaph for his life and service as librarian might well be St. Paul's word, "This one thing I do." And it was this quality that, more than anything else, moved the Seminary toward the realization of the kind of library that the student of today now finds on the campus.

A second quality which those who were associated with him recognized was his desire for excellence. He profoundly wanted the library to be strong in every way. In this he was not moved so much by pride as by an inner urge to attain that which is good. This carried through not only to the area of acquisitions but down to the minute details of housekeeping. Perhaps the chief example of this is the provision, made at his advice and urging, for the climate control of the library. He was quick to recognize the effect of atmosphere on the books. Irreplaceable volumes were moulding away in summer, and crumbling from dryness in winter. Dr. Schmidt was able to make this vividly apparent to administrative officers and to the Seminary Auxiliary. The result was the installation of a system of atmosphere control which will save many priceless volumes, as well as the entire collection from deterioration.

He was constantly studying publishers' announcements to make sure that no worth-while publication was overlooked as orders went in. He was ever alert for the acquisition of the latest and most useful library aids. When the Sealantic Fund announced its program of matching contribution for library expansion, Dr. Schmidt drove with indefatigable zeal for the optimum development of Gettysburg's collection and the wisest uses of the resources newly available. His urge for excellence is reflected both in the number and the high standard of the volumes now on the shelves of the library and available to the serious student.

One further contribution may not be overlooked. Dr. Schmidt did not think of the library merely as a collection of books and materials to be accumulated, catalogued, and kept. He had a passion for making these treasures useful. By every means he sought to stimulate interest in, and employment of the library's resources. New acquisitions were attractively displayed. Steps were taken to get the books in the hands of the students. Reports on circulation were as prominent as reports on acquisition. The consequence of this emphasis can be noted by the record of "loans." In the academic year 1953-54, book loans reached a total of 5,663. A decade later, in 1963-64 this total stood at 18,029. Circulation almost quadrupled, an increase greatly out of proportion to the increase of student body and faculty. No small part of this real growth in the actual use of the library may be traced to a librarian who kept the word "circulation" in a prominent place in his goals as well as in his reports.

The results of eighteen years of dedicated service will continue to be seen and felt. They will be felt not only on the campus of the Seminary, and seen not merely in the physical plant and organization, but much more in the lives and ministries of those who have been in the atmosphere which Dr. Schmidt helped so materially to create.

The Literature of the Lutherans in America

Herbert H. Schmidt

It is difficult to make any estimate of the total number of titles concerning Lutherans in America. A figure of 30,000 has been advanced for specialized materials ranging from the simple tract to the full volume, but none for general materials and manuscripts which of themselves would embrace a much larger number. Furthermore, the bulk of materials being produced is growing at an ever-increasing tempo. The assembly of the Lutheran World Federation which met in Minneapolis, August, 1957, made the first attempt to assemble a display of Lutheran literature published currently. The books alone numbered seven hundred. (To be sure, the exhibit ranged beyond the Lutheran Church in America, being based on what Lutherans throughout the world "believe and do" today.) Diversity in form and phase of Lutheran subject matter also complicates the bibliographic process. This highly diversified literature is one of the results of the variety in Lutheranism in its American environment extending back to 1621.

Failure to cite certain titles highly regarded by a particular body of any one of the nine major branches of the Lutheran Church in America is not due to provincialism, or bias, but the result of broad coverage. Works of primary value for special interest groups within American Lutheranism will be found in most cases in the bibliographies of the primary works contained in this article, this being one of the factors influencing choice of titles. A few of the divisions in American Lutheranism could compile a bibliography of their own containing as many entries as this general one, so voluminous are the writings. When bodies of Lutherans unite, the new organization gives rise to its unique literature which likewise swells the total mass. *Totum in minimo* must therefore be one of the governing policies of this bibliography. The main canons of selection for the listings which follow are: (1) to cite basic materials which will guide any person interested in the Lutheran Church in America to the area of his interest, (2) then to suggest related works as keys to unlock the interpretation of the framework items, (3) and to

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list sufficient titles with bibliographies to launch on the most direct course the researcher who would probe more deeply. Wherein this attempt is realized the following will apply, *"Wer das kleine tut als sei es etwas grosse."*

BIBLIOGRAPHY

The detailed and extensive bibliographical coverage of American Lutheran materials is virtually nonexistent. The few systematic efforts toward a full bibliography occurred before the close of the last century and are out of date except for the period covered. The only work approaching this form of compilation, but having a twentieth-century imprint, is O. M. Norlie's *Cumulative Catalogue of Lutheran Books in the English Language* (Iowa, 1924). H. P. Beers' *Bibliographies in American History* (New York, 1938) lists but five titles which supply material of bibliographical precision, and these include Morris and Norlie (p. 179). The need for a good single source on Americo-Lutheran literature was felt by an able bibliographer more than three quarters of a century ago, John G. Morris. Writing about this lack, especially as it concerned materials in the last century, in the *Lutheran Church Review*, Vol. XIV, April and July, 1895, pp. 165-186, under the title, "Sources of Information on the History of the Lutheran Church in America," he states: "Twenty years ago I published a list of books, pamphlets and manuscripts which related to the history of the Lutheran Church in this country. It was a new feature in our Church, and it was greeted with approbation by the few scholarly men who took pleasure in such pursuits."

He was referring to his *Bibliotheca Lutherana: A Complete List of the Publications of all the Lutheran Ministers in the United States* (Philadelphia, Lutheran Board of Publication, 1876). In the preface Dr. Morris wrote, "I have studiously tried to be correct, and to secure the title of every publication; and if I have omitted any it is because I was not aware of their existence." The major part of the book is an alphabetical author list with the titles of books, articles, published sermons, etc., of each person listed under his name, but not in any definite order. Another section of the book attempts a full exhibit of the periodical press of the Lutheran Church in America, listing all church papers extant as well as those which had been discontinued to 1876. The periodical publications are arranged first by language (English, German, Swedish, Danish, Norwegian), and then chronologically under each linguistic division. The compilation is very serviceable up to the point of its limitations—such as its restriction to writings by Lutherans in the United States only, its omission of any contributions by Lutherans to the weekly press, and the time span, "a Centennial document." Outside of the effort by Norlie, to my knowledge nothing like this has been attempted for Lutheran literature as a whole in the twentieth century.

Referring once more to the Morris article mentioned above in the *Lutheran Church Review* (p. 165), attention is called to the fact that this article revises his list of 1875 by the addition of Scandinavian writings treating of American church matters, and five other classes of source material. These cover books dating before 1800; books, pamphlets, review articles, after 1800; old manuscripts, history of congregations . . . church trials, colleges, orphan houses, etc., which have appeared in print; biographies of Lutheran ministers besides those given in Sprague. Taking into account the several books (probably those of Nicum, Graebner, Wolf, Jacobs, Roth, and Lenker), Morris wrote, "The scholar who hereafter may write the history of the whole or of any portion of our Church in America, will here, and in several other books, find the titles of all the writings on the subject up to this period. . . ."

Morris also referred to a publication he and Charles A. Hay edited earlier, *Catalogue of the Lutheran Historical Society's Collection of Books, Pamphlets, Manuscripts, Photographs, etc.* (Philadelphia, 1890). Citing its own limitations, the catalogue postscript has this: "The foregoing catalogue will show to a very great extent what our Church in this country has accomplished in literature . . . yet it does not embrace all that our writers have produced." The listings were purposely much abbreviated, the design being merely to identify the items. A similar list of the Society's holdings had been issued in 1877. These catalogues and the works by Morris are invaluable, even though dated, because there is nothing comparable in Lutheran materials.

Roughly a half-century later a joint effort by Lutheran publishers produced a catalogue of sixty-eight pages, *Lutheran Publications*, which lists only books published by all of the official Lutheran publishing houses, and currently available at the time the list was printed. The effort was designed "for complete lists of Lutheran books," with all lists brought within a single alphabetical arrangement by author. Books published after June 1, 1949, are not included. Entries carry full ordering information except for dates of publication.

Two non-Lutheran references which supply minimum lists in the source field on Lutheranism in America are: *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York, 1910), Vol. VII, pages 93-94; and P. G. Mode, *Source Book and Bibliographical Guide for American Church History* (Wisconsin, 1921); but these are dated.

There is a dearth of complete bibliographies on Lutheran materials of American origin (there are none at all to compare with the work of William Warren Sweet on the Methodists, or Edward C. Starr, *A Bap-*

tist Bibliography . . .). Where primary and secondary sources have been completely accounted for, the compilations have been for a definite period, or around a special subject within American Lutheranism. Such works are very helpful for the area covered, and are sections or subdivisions ready-made for a major bibliography on the Lutheran Church in America. As many as possible of the items chosen throughout this article were included because they possessed a helpful bibliography, in many cases an extensive one for the subject covered.

Further bibliographical directions, as well as suitable material on specialized aspects of a topic, are to be found in doctoral dissertations. In addition to the listings to be found in *Doctoral Dissertations Accepted by American Universities* (Since 1934), attention is called to the initiation in 1954, at the conference of Lutheran Professors of Theology, of an effort to make available in microtext a select list of fifty-two of these works of Lutheran interest. A random selection will provide some idea of the continuing research and study in American Lutheranism and resultant bibliographies. Richard C. Wolf, *The Americanization of the German Lutherans,* 1863-1929 (Thesis, Yale, 1947); Harold A. Dunkelberger, *Symbols in the Service: A Study of Symbolic Functions of Liturgy in American Lutheranism* (Thesis, Columbia, 1950); Harold C. Fry, *Union Churches in Southeastern Pennsylvania* (Thesis, Temple, 1937); Richard Klick, *The Female Diaconate in the Lutheran Church in America* (Thesis, Temple, 1949); Maude Lucille Lindquist, *Efforts Toward Lutheran Union in the United States, 1860* (Thesis, Minnesota, 1949); Paul C. E. Nyholm, *The Americanization of the Danish Lutheran Churches* (Thesis, Chicago, 1952); Gerhard S. Ottersberg, *The Evangelical Lutheran Synod of Iowa* (Thesis, Nebraska, 1949); Robert H. Thurau, *A Study of the Lutheran Sunday School in America to 1865* (Thesis, Pittsburgh, 1946).

At this writing there is in preparation a project begun in 1952 as a doctoral dissertation at the University of Chicago by Robert Wiederanders which is to be a comprehensive microfilm Corpus of books and periodicals of English-speaking American Lutheranism from 1754 to 1854. This Corpus is designed to bring together widely scattered source material of primary significance for the formative period in American Lutheranism. Some idea of the enormity of the task can be gathered from the fact that the Corpus will consist of five to seven sections composed of 4,250 to 5,000 pages per section. Six sections are now available, and the seventh is to be released in March, 1958.

HISTORY

The complicated story of the Lutheran Church in America has to be gathered mainly from its indigenous primary materials: addresses, almanacs, biographies, board productions, catechisms, church records, church trials, conference material, congregational publications, cyclopedias, dissertations, devotional literature, diaries, dictionaries, directories, essays, handbooks, histories of various types, hymnals, institutional records, lectures, letters, manuals, manuscripts, minutes of all kinds, official documents, periodicals, pamphlets, poetry, proceedings, reports, sermons, tracts, and yearbooks.

From such a corpus have come nine histories which deal with the Lutheran Church in America as a whole, but only the more essential ones will be listed here. Significant are the histories of the Lutherans on this Western continent which weld the findings from the sources into a panorama without losing a sense of the underlying continuity within a setting of national diversity and change. These histories of broad scope will furnish both an introduction to the Lutheran Church in America, and supply, in most cases, bibliographies. Chronological succession determines the order of listing.

Being older than the American republic, and of the same age as the American people, Lutheran history in America permits the year 1685 to be included in an account of this church's life. Ernest L. Hazelius, *History of the American Lutheran Church, from Its Commencement in the Year of our Lord 1685, to the Year 1842* (Zanesville, Ohio, 1846). This first effort to survey at any length the history of the Lutherans in America is of limited perspective because of its early date.

It is hardly to be expected that every historian writing about his own church will be strictly objective, but the next work to be listed among works setting forth the whole of the history of the Lutheran Church in America is characterized by an impartiality which was uncommon in the period the volume appeared. Edmund Jacob Wolf used an eloquent style combined with abundant pictorial illustration to set forth the history of the Lutheran Church as it was conceived sixty-five years ago in his volume, *The Lutherans in America. A Story of Struggle, Progress, Influence and Marvelous Growth. With an Introduction by Henry Eyster Jacobs* (New York, J. A. Hill, 1889).

For many years the best narrative dealing with the facts of the Lutheran Church in this country, and the interpretation of them sixty years ago, was Volume IV in the *American Church History Series* entitled *A History of the Evangelical Lutheran Church in the United States* (New York, Christian Literature Co., 1893), by Henry Eyster Jacobs. An eight-page selective bibliography up to the date of the book precedes the text proper.

An account of the Lutherans in America which differed in its approach purposely because of the previous studies by Wolf, Jacobs, and Fritschel, is *A Brief History of the Lutheran Church in America* (Burlington, Iowa, Lutheran Literary Board, 1934), by J. L. Neve. The first edition appeared in 1903, revised and enlarged, and was revised again for the third edition in 1934. Dr. Neve wrote that his purpose was to present the materials interpreted variously and previously by others "simply from the viewpoint of organization and growth."

A shorter work, stemming from the earlier labors of another chronicler in the field, Dr. Graebner (mentioned above), is the little volume of F. Bente, *American Lutheranism* (St. Louis, Concordia, 1919). Volume I deals with the "Early History of American Lutheranism and the Tennessee Synod." Volume II, which appeared the same year, dealt with The United Lutheran Church. The proposed Volumes III and IV have not appeared. The viewpoints represent the Concordia school of thought on matters Lutheran.

A monograph which treats the antecedent movements in Europe in relation to the factors which affected the Lutheran Church in its American environment is the one by Paul W. Spaude, *The Lutheran Church Under American Influence; a Historico-philosophical interpretation of the Church in its Relation to Various Modifying Forces in the United States* (Burlington, Iowa, Lutheran Literary Board, 1943). A bibliography of primary and secondary sources is appended.

The historiographer who has been able to compendiate the fissiparous nature of the vast field of American Lutheran literature from the earliest events to the main trends in 1954 is Dr. Abdel Ross Wentz. His *A Basic History of Lutheranism in America* (Philadelphia, Muhlenberg Press, 1955) is the latest and most comprehensive of this family of histories. Special attention is called to the bibliography in this volume. Although headed "Selective Bibliography" the listings cover twenty-five pages. There is a certain amount of repetition of titles due to the fact that the entries are related to the chapters of the book and the works cited in it, but compendia of this type in Lutherana are scarce. In a number of instances annotations guide the student interested in specific subject areas to more complete bibliographies along special lines. The 1955 edition presented on a larger and more detailed scale the previous work by the author, *The Lutheran Church in American History,* and also brought the narrative of the Lutheran Church in America to the period of its current events. Dr. Wentz's effort to relate Lutheran historical data to the social and political environment in which it grew up appeared in 1923 under the title, *History of the Lutheran Church in America.* Even though the handling of denominational history in these three works represents a gradual departure from the institutional church approach, the historiography of the Lutheran Church in America has not reached the maturity of a full-scale social and intellectual history.

More recent trends affecting the Lutheran Church in America are dealt with by the following, but are not limited in coverage to these titles: *The Union Movement among Norwegian-American Lutherans from 1880-1917* is a definitive work dealing with the formation of the Evangelical Lutheran Church (the name, since 1946, of the third largest general Lutheran body in America), and was presented to the faculty of Yale University in 1952 as a doctoral dissertation by E. Clifford Nelson. Efforts at inter-Lutheran cooperation among the major bodies, with the exception of Missouri Synod, are recorded by Osborne Hague, *Lutherans Working Together. A History of the National Lutheran Council, 1918-1943. With a Supplementary Chapter, 1943-1945,* by Ralph H. Long (New York, 1945). Also there is *Lutheran Churches of the World* (Minneapolis, 1957) published under the auspices of the Lutheran World Federation. For a recent and general account in digest form of the Lutheran Church in America consult the section of this volume, "Churches of North America," by E. Theodore Bachmann. For other aspects of Lutheran unity see M. J. Heinecken, *Christ Frees and Unites* (Philadelphia, Muhlenberg Press, 1957).

A distinguishing trait of the Lutheran Church in America came to be the formation of numerous independent synods. In due time many of these bodies published accounts of their life and work, and thereby furnished many local studies which must not be overlooked as sources of considerable information. Whether as geographic areas or ethnic groups the synods meet in convention and this gives rise to official records which are primarily source materials later printed as minutes. Neve in his *History* lists thirty-one synodical histories; Wentz adds five more in his bibliography, plus twenty-five references to this special interest material in Lutheran periodicals. Both of these historians employed only the more substantial works of this type, and periodical materials pertinent to their theses. Authors and presses have been busy in this area of Lutheranism in America, and there is much more of this type of Lutheran record in existence than is suggested by selective bibliographies. Space forbids mention of titles.

One gains an insight into the bibliographer's task in this connection when he consults the *Lutheran World Almanac* for 1931-33 (Vol. VII, pp. 108-137) and finds listed there flash histories for 151 synods; but this does not imply that each synod results in at least one volume of history. O. M. Norlie compiled the list and arranged the brief sketches of the synods in alphabetical order under the title, "Outline History of the Lutherans in America." The value of this reference work is multiplied because the entries are accompanied by annotations on each of the synods from their organization dates to 1932, plus some bibliographical references. From 1932 to 1957 information of this type in capsule form on the general bodies and synods in the Lutheran Church

Dr. Aberly's life spanned almost a century. He died last December 21, having marked on September 18 his 96th birthday. Dr. Aberly was a native of Albrightsville in Carbon County and a son of John and Catherine Oberkercher Aberly. After receiving his degree at Gettysburg College, he studied for a year at the Gettysburg Seminary and then went to the mission field before completing his seminary course because of the great demand then for college graduates to go to India as missionaries.

He and his bride, the former Alice Strauss, went to India in 1890 and spent 33 years there as missionaries of the Lutheran Church at Guntur.

Upon his return to this country he became professor of missions at the Chicago Lutheran Theological Seminary, a position he filled until 1926 when he came back to Gettysburg Seminary as its president and professor of systematic theology.

He was the author of a Telugu Bible dictionary and Telugu commentaries on Mark, Acts, Romans, and other books of the Bible. Among the books he authored was the Union Hymn Book. He was also a member of the India National Mission Council.

Surviving in addition to the son, Fred H., at Hickory, North Carolina, are two grandchildren, Dr. Harold A. Dunkelberger, head of the department of biblical literature and religion at Gettysburg College, and Mrs. Stanley L. Whitson, of Elkins, West Virginia.

Herbert Henry Schmidt, born at Johnstown, Pennsylvania, was graduated from Susquehanna University in 1931, and from the Lutheran Theological Seminary at Gettysburg in 1934. He received the degree of Bachelor of Library Science from Columbia University in 1949, and the degree of Master of Sacred Theology from the Lutheran Theological Seminary, Gettysburg, in 1951. The Susquehanna University honored him with the degree of Doctor of Divinity in 1956. He served two parishes, Mt. Joy (1934-38) and Woodsboro (1938-46), Maryland Synod. He was active in the work of the Maryland Synod. He was a charter member of the American Theological Library Association, and a member of Pi Gamma Mu (National Social Science honor society). Surviving are his wife, Janet, and two sons, David and Stephen.

Dr. Schmidt served as librarian of the Seminary from 1946 to 1964.

in the U.S.A. may be found in *The Lutheran Churches of the World* (Minneapolis, 1929; Geneva, 1952; Minneapolis, 1957), especially the volumes for 1929 and 1952. This highly selective section would not be complete without Robert Fortenbaugh, *The Development of the Synodical Polity of the Lutheran Church in America to 1829* (Thesis, Philadelphia, 1926); C. S. Mundinger, *Government in the Missouri Synod* (St. Louis, 1947).

The life of the congregation is related to the life of the church at large, so also is the history of each one. Histories of congregations are numerous, uneven in quality, and vary in format from the minor anniversary pamphlet to the substantial volume. It would be superfluous to list individual titles here, but from the historical and bibliothecal standpoints their existence must be recognized. With the exception of being far fewer in number, the statement above is germane to the histories of Lutheran educational institutions in America, while keeping in mind that the reciprocal relationship between the denomination and its schools is recorded in sources beyond the published accounts of the institutions themselves.

The fund of information in the historical area is considerably extended by Lutheran periodicals (in addition to non-Lutheran ones carrying occasional articles about this denomination). Although the literature of this type has been enormous, a few suggestive references must suffice. E. F. Giese wrote about "The Chasm Between the German and English in the General Synod" in *The Lutheran Church Quarterly*, Vol. VI, Oct., 1887, pp. 296-324. J. W. Richard traced "The Confessional History of the General Synod" in *The Lutheran Church Quarterly*, Vol. XXV, Oct., 1895, pp. 458-490. "The Swedish Evangelical Lutheran Church in America," by E. Norelius, appeared in *The Lutheran Church Review*, Vol. V, Jan., 1886, pp. 24-44. R. Fortenbaugh's "The Representative Lutheran Periodical Press and Slavery, 1831-1860" was carried by *The Lutheran Church Quarterly*, Vol. VIII, April, 1935, pp. 151-172. Sam Rönnegård, "The Religious Movements in Northern Sweden a Hundred Years Ago and the Augustana Synod," is in *The Augustana Quarterly*, Vol. XXVII, July, 1948.

Something of the nature of Lutheran periodicals in America in an earlier era can be gleaned from the illustrated article (republished as a separate) from *The Lutheran Quarterly*, April, 1912, by Frederick G. Gotwald, entitled "Pioneer American Lutheran Journalism, 1812-1850." Currently the only periodical in Lutheran circles in America exclusively devoted to its history is *The Concordia Historical Institute Quarterly*, but this is predominately Missouri Lutheran in coverage and editorial slant. Lutheran theological journals also devote some space to church history. Indices for materials in the Lutheran periodicals category, especially publications which had a short life, are wanting in most cases. The literature on the history of the Lutheran Church in America awaits the compilation of a bibliography beyond the scope of anything which has yet been done.

BIOGRAPHY

For the earliest volume of collected biographies of American Lutherans, one must turn to a biographer outside the Lutheran family, William B. Sprague, *The Annals of the American Pulpit,* New York, Robert Carter and Brothers, 1856-1869, in nine volumes. Volume nine (1869) carries this title page: *Annals of the American Pulpit; or Commemorative Notices of Distinguished American Clergymen of Various Denominations, from the early settlement of the country to the close of the year eighteen hundred and fifty-five. With historical introductions.* The section on the Lutheran divines is the first one in Volume IX, which is shared with the Reformed Dutch and three other groups in American Protestantism. Although this work is well known I give the title in full because the material on the Lutherans was published separately in 1869 by Carter and Brothers with a slight change in the wording of the title page, ". . . Distinguished Clergymen of the Lutheran Denomination in the United States . . ." The spine has "Annals of the American Lutheran Pulpit." Sprague made free use of a long series (fifty-four out of eighty-four) of biographical articles of Lutheran ministers published in a Lutheran periodical, *The Evangelical Quarterly Review.* Volume XXI, the last number of this periodical, appeared in 1870, and contained an index of these "Reminiscences of Deceased Lutheran Ministers." J. G. Morris, in the 1895 issue of *The Lutheran Church Review* (page 186), has a list of twenty-nine Lutheran ministers beside those given in Sprague, 1734-1892.

Next in point of time is J. C. Jensson, *American Lutheran Biographies: or, Historical Notices of Over Three Hundred and Fifty Leading Men of the American Lutheran Church, from its Establishment to the year 1890. With a Historical Introduction and Numerous Portrait Engravings* (Milwaukee, 1890). This substantial volume is selective to the extent that a large proportion of the space is given to Scandinavian-American Lutheran ministers and history. There is some overlapping of Sprague and Jensson, with the latter giving biographical treatment to fifty-four individuals also included by Sprague. Eighty-two Lutherans are delineated in the *Dictionary of American Biography* (New York, 1928-1937), twenty-one volumes, only thirteen of which are in Sprague and sixty-three in Jensson.

To bridge the gap from the turn of the last century over the early decades of the twentieth in collections of American Lutheran biographies, one must consult the cyclopedias, certain almanacs or their successors, anniversary volumes of institutions, etc., even though these may supply only sketches. One regular source for biographical information on Lutheran leaders and pastors is the necrology section in Synod Minutes. There is no comprehensive index in existence, or in prospect at the moment, for these widely scattered biographies of Lutheran in America. The Lutheran Church in America needs more volumes which perform a function in this area, such as Peterson, Lysnes, Giving, *A Biographical Directory of the Evangelical Lutheran Church* (Minneapolis, Augsburg, 1952). The volume has 2,600 biographies with photographs for this E.L.C. body of American Lutheran ministers from 1928 to 1952. A previous volume published in 1928 listed pastors in Norwegian Lutheran synods, 1843-1927.

Other works which perform the function of delineation in the galaxy of biographies are a blend of history and biography. A few examples must suffice. I. O. Nothstein, *Lutheran Makers of America. Brief Sketches of Sixty-eight Notable Early Americans* (Philadelphia, 1930). This work and others like it deal with Lutherans in the colonial and revolutionary period in American history. *Lutherans in Colonial Days* (Philadelphia, 1926). J. W. Richards, *Penn's Lutheran Forerunners and Friends* (Columbus, 1927). J. W. Mann, *Life and Times of Henry Melchior Muhlenberg* (Philadelphia, 1887). P. Anstadt, *The Life and Times of Dr. Schmucker* (York, Pa., 1896). D. W. Clark, *The World of Justus Falckner* (Philadelphia, 1946).

Biographies of various descriptions covering founders, and acknowledged leaders of the various movements within American Lutheranism, are to be had in goodly number for the years 1776-1917. No attempt will be made to draw up a specimen section because to select one biography would be to omit another. Suffice it to mention the coverage of one who was both "saddlebag preacher" and "patriarch of the Lutheran Church in America," Henry Melchior Muhlenberg, 1711-1787. Frick (1902), Mann (1887), Seebach (1934), Stoever (1856), have prepared single volumes about Muhlenberg. Many others have written about him in connection with other subjects. In addition to "the family portrait" by Paul A. W. Wallace, *The Muhlenbergs of Pennsylvania* (Philadelphia, U. of Pa. Press, 1950), there is the bibliography by Felix Reichmann, *The Muhlenberg Family: A Bibliography Compiled from the Subject Union Catalog, Americana-Germanica of the Carl Schurz Memorial Foundation* (Philadelphia, 1943). This enlarged extract of a union catalogue on seven members of this distinguished family is in lithographed form, but its forty-three pages are not an exhaustive bibliography. Memoirs and journals of Lutheran stalwarts such as Muhlenberg supply an excellent source for biographical material, although original journals often have lacunae which need to be filled out. *The Journals of Henry Melchior Muhlenberg* (Philadelphia, The Muhlenberg Press, 1942) are being translated by Theodore G. Tappert and John W. Doberstein. Two volumes of this extensive three-volume work have been published, volume 3 is expected this fall.

American Lutheranism awaits a skilled limner of character, and some agency headed by an indefatigable compiler, to work this wealth of source material into a Dictionary of American Lutheran Biography.

Doctrinal and Controversial Works

To know the Lutheran Church aright her doctrines and principles must be studied. Following the canonical Scriptures, and the three ecumenical creeds, are the symbolical books to which the major Lutheran bodies in America are pledged. An early edition of these official doctrinal writings by a famous press in American Lutheran history is *The Christian Book of Concord; or, Symbolical Books of the Evangelical Lutheran Church; Comprising the Three Chief Symbols, the Unaltered Augsburg Confession, the Apology, the Smalcald Articles, Luther's Smaller and Larger Catechisms, the Formula of Concord, and an Appendix.* To which is prefixed an Historical Introduction. Translated from the German. Second Edition, revised. (Newmarket, Virginia; Solomon D. Henkel & Brothers, 1854.) The first edition had appeared in 1851.

From the prolific pen of Henry Eyster Jacobs came two editions of the symbolical books. Still standard is his *The Book of Concord; or, The Symbolical Books of the Evangelical Lutheran Church* (Philadelphia, G. W. Frederick, 1882). Volume 1 contains the Confessions, volume 2 has the historical introduction, notes, appendices and indices. In 1911 Jacobs edited the People's Edition of *The Book of Concord; or, The Symbolic Books of the Evangelical Lutheran Church. Translated from the Original Languages, with Analyses and an Exhaustive Index.* (Philadelphia, General Council Publication Board.) The Concordia Publishing House issued a reprint of the English text of the *Concordia Triglotta* under the title, *Concordia, or Book of Concord* (St. Louis, 1922); and a reissue of the *Concordia Triglotta* (St. Louis) in 1956. A "companion volume" with a brief bibliography to the *Book of Concord* is by Willard D. Allbeck, *Studies in the Lutheran Confessions* (Philadelphia, Muhlenberg Press, 1952).

Lutheran writers have produced many works centering about one or all of the symbolical books. This is instanced by a few titles: C. J. I. Bergendoff, *The Making and Meaning of the Augsburg Confession* (Rock Island, Ill., Augustana, 1930); J. L. Neve, *Introduction to the Symbolical Books of the Lutheran Church*, second revised edition (Columbus Lutheran Book Concern, 1926). A work concisely and popularly presented is C. H. Little, *Lutheran Confessional Theology; a Presentation of the Augsburg Confession and the Formula of Concord* (St. Louis, Concordia, 1943). More recent are: Stanley E. Carnarius, *What Lutherans Believe; with the Catechism of Martin Luther* (Philadelphia, 1951); John Schmidt, *The Lutheran Confessions; their Values and Meaning* (Muhlenberg, 1957).

Many factors beside ethnic and personal ones, during the middle decades of the nineteenth century, converged to form a period of internal discord (1830-1870) in the life of the Lutheran Church in America. A controversial literature of enormous bulk resulted from these antitheses between historical conservative Lutheranism and "American Lutheranism." Because the latter was a modified form of Lutheranism, care must be exercised lest the two words be used as a generic term for Lutheranism in America. The spirit of fraction which moved men to hurl such inverted compliments as "head Christians," "catechism Christians," "croaking old Lutherans," and "anti-symbolists," also moved them to voluminous support of their confessional distinctions in periodicals, pamphlets, and books. Much of it is in the German and Scandinavian tongues. Only a few of the more prominent titles can be mentioned here. A valuable work on the whole subject, with an appended bibliography replete with detail and numerous quotations from minutes and periodical literature, is Vergilius Ferm, *The Crisis in American Lutheran Theology. A Study of the Issue between American Lutheranism and Old Lutheranism* (New York, 1927). A work by J. W. Richard contains a section on this subject as part of *The Confessional History of the Lutheran Church* (Philadelphia, 1909). Auxiliary material in this area is supplied by C. H. Little, *Disputed Doctrines* (Burlington, Iowa, Lutheran Literary Board, 1933).

One of the prominent advocates of "American Lutheranism" in his later years was Samuel Simon Schmucker. Three of his many writings are: *Lutheran Manual on Scriptural Principles; or, The Augsburg Confession Illustrated and Sustained . . .* (Philadelphia, 1855); *American Lutheranism Vindicated, or, Examination of the Lutheran Symbols, Including a Reply to the Plea of Rev. W. J. Mann on Certain Disputed Topics* (Baltimore, Kurtz, 1856). The third work, published anonymously (although later S. S. Schmucker admitted being its author), was labeled by opponents as a "revised Augsburg confession," and was entitled the *Definite Platform, Doctrinal and Disciplinarian, for Evangelical Lutheran District Synods: Constructed in Accordance with the Principles of the General Synod* (Philadelphia, Miller & Burlock, 1855). Second edition, 1856. A work which could well serve to indicate a wide effort put forth over just one debated issue of the many troublesome questions once abroad in Lutheran history in America is the large volume by G. H. Schodde on predestination, *The Error of Modern Missouri: Its Inception, Development, and Refutation* (Columbus, Ohio, 1897).

At times the theological debate tended to move from the base of the Confessions to matters not covered by them, and these also served to uncover the talent of able theologians in the major branches of the Lutheran Church. Conspicuous were three authors whose works were widely circulated and studied: Charles Porterfield Krauth, *The Conservative Reformation and Its Theology* (Philadelphia, 1871); Henry Eyster Jacobs, *Summary of the Christian Faith* (Philadelphia, 1905); Theodore E. Schmauk and C. Theodore Benze, *The Confessional Principle and the Confessions of the Lutheran Church* (Philadelphia, 1911). The Krauth volume has bibliographical footnotes; and the one by Schmauk and Benze, a full bibliography and detailed reference for an extensive body of information in periodicals and special works.

The interest of Lutherans on the American scene in doctrine is evident from the dogmatic works produced. Prominent in this *corpus doctrine* are: Henrich Schmid, *The Doctrinal Theology of the Evangelical Lutheran Church* (Philadelphia, Lutheran Publication Society, 1899), translated by Hay and Jacobs. A substantial two-volume work by M. Valentine, *Christian Theology* (Philadelphia, 1906); A. L. Graebner, *Doctrinal Theology* (St. Louis, 1898), a thetical compend with "orthodox Lutheran doctrines" in 185 paragraphs; Joseph Stump, *The Christian Faith, a System of Christian Dogmatics* (Philadelphia, Muhlenberg Press, 1942), primarily a textbook and copyrighted in 1932; J. T. Mueller, *Christian Dogmatics* (St. Louis, 1934), a complete and authentic Missourian treatment of the subject; E. W. A. Koehler, *Summary of Christian Doctrine* (St. Louis, 1938) with title similar to the volume by Jacobs, but a Concordia publication; C. J. I. Bergendoff, *The Doctrine of the Church in American Lutheranism* (Philadelphia, Muhlenberg Press, 1956).

A compilation which presents in brief yet comprehensive form the doctrinal standpoints of the various general bodies of the Lutheran Church in America went through three editions, and was published by the Lutheran Board of Publication: *The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States* (Philadelphia, 2nd edition, 1893). A fourth edition thoroughly revised was issued in 1914.

Despite diversity and acrimonious controversy, Lutheran constituencies had problems in common which served to draw them together, and this in turn has led to the literature of conference, organization, merger, and cooperative action. Several General Bodies met unofficially in 1877 and in 1878 to consider urgent doctrinal and practical problems of the hour; their published proceedings and essays were entitled *First Free Lutheran Diet in America* (Philadelphia, 1878). The second Diet was reported in a similar volume, 1879. Twenty years later these Bodies made official provision for these general meetings under the name "General Conference." *The First General Conference of Lutherans in America* (Philadelphia, 1899) is the title of the published account of its proceedings and papers. Similar volumes were printed for the conferences held in 1902 and 1904. H. E. Jacobs was editor of all these Proceedings.

Over twenty years ago the Missouri Synod historian Theodore Graebner included an essay on the history of Lutheran efforts to join their common life in his book *The Problem of Lutheran Union and Other Essays* (St. Louis, 1935). A fuller account of the Missouri Synod position is to be found in a joint account by T. Graebner and P. E. Kretzmann, *Toward Lutheran Union* (St. Louis, 1943). Reference has been made to Osborne, *Lutherans Working Together,* a history of the National Lutheran Council, but it is mentioned here as indicative of a practical expression of cooperative relations among various Lutheran bodies. The regional and synodical walls which must be surmounted for national seminars and joint undertakings among Lutherans can be gathered from *Doctrinal Declarations. A Collection of Official Statements on the Doctrinal Position of Various Lutheran Synods in America* (St. Louis, Concordia Publishing House, 1952). For the official text of the several declarations, statements, and clarifications, one must turn to the minutes of the respective synods and bodies concerned in each case.

The Lutheran periodical press has been a considerable source of information for these developments in times past and currently is the main medium for material on the process of Lutheran unification. Important doctrinal statements, especially for the late nineteenth and early twentieth centuries, are found in the *Augustana Quarterly, Columbus Theological Magazine, Concordia Theological Monthly, Evangelical Quarterly Review, Lehre u. Wehre, Lutheran Church Quarterly, Lutheran Quarterly, Lutheran Witness, Lutheraner.*

A prominent leader in transcending national and linguistic boundaries on the American Lutheran scene was Nicolas Lenker (1858-1936). His landmark book was *Lutherans in All Lands* (Milwaukee, Wis., 1893). Lenker was the editor of the first extensive (fourteen volumes) edition of Luther's Works in English. Only twelve of the proposed twenty-four volumes of the "Standard Edition" appeared: *The Precious and Sacred Writings of Martin Luther . . .* (Minneapolis, 1903-1909). The "Philadelphia Edition," *Works of Martin Luther, with Introduction and Notes*

. . . (Philadelphia, A. J. Holman Company, 1915-1932), in six volumes, is in print, but contains only forty-nine of the Reformer's works. Currently in process of publication in modern English is the monumental fifty-five-volume edition of Luther's *Works* (St. Louis, Concordia Publishing House, 1955-date), J. Pelikan, editor; a joint undertaking by the publishing houses of two Lutheran bodies, the U.L.C.A. and the Lutheran Church-Missouri Synod. Four volumes have appeared to date, but when completed this will be the largest and most authentic English edition available anywhere.

Liturgy and Hymnody

Sound conclusions about a denomination cannot be reached without a consideration of its faith as exhibited in liturgy and hymnody. Early Lutheran congregations in America had to depend on hymnals of foreign publication, or American reprints of the same, for their congregational singing. The dominant hymnal was in all probability the Marburg book with its historic lessons and choral texts. One by a famous colonial press carries this title page: *Vollständiges Marburger Gesang-Buch* . . . (Germantown, Christoph Saur, 1770). Muhlenberg mentions in his journals ordering the "Freylinghausen," *Johann Anastasii Freylinghausen . . . Geistreiches Gesang-Buch* . . . (Halle, 1741). The *Psalmodia Germanica; or the German Psalmody. Translated from the High Dutch* . . . (New York, reprinted and sold by H. Gaine, 1756) is the only book in English in this pre-synodical period. The first Lutheran order for worship on the North American continent drew upon existing orders in Europe, and was prepared in 1748. Henry Melchior Muhlenberg and two other pastors prepared the outline of worship. It was carefully copied by hand forty times, but it was never printed, although it was the only authorized order of service for American Lutherans for forty years. A materially altered form was published in 1786, *Erbauliche Lieder-Samlung . . . Vereinigten Evangelisch Lutherischen Ministeriums* (Germantown, Leibert and Billmeyer, 1786).

There were times of high tide and low tide in the liturgical development in the Lutheran Church in America. Many liturgical efforts after 1748 resulted in some forty different liturgies originating in various quarters of the Church during less than a century. The first synodical hymnbook in English was *A Collection of Hymns and a Liturgy . . . Published by order of the Evangelical Lutheran Synod of the State of New York* (Philadelphia, Billmeyer, 1814). In 1828 the General Synod issued *Hymns, Selected and Original* (Gettysburg). This work went through fifty-six editions and several revisions. In 1849 the Ministerium of Pennsylvania issued *The Deutsche Gesangbuch* (Philadelphia, Wollenweber, 1849) to replace the 1786 book. Two years earlier the Missouri

Synod issued its official *Kirchengesangbuch* (St. Louis, 1847). Several hymnals were published under private auspices such as the *Church Hymn Book,* by Paul Henkel (New Market, Va., Solomon Henkel's Printing Office, 1816). A harbinger of higher liturgical attainment possible was the development reached by Lutheran liturgical scholars and liturgical tastes as manifested in the *Church Book* prepared by the Pennsylvania Ministerium (Philadelphia, 1868), and the "Washington Service" prepared and adopted by the General Synod (Philadelphia, 1869).

The high point in liturgical achievement in the Lutheran Church since Muhlenberg's liturgy came with the completion of *The Common Service* (1888), and its immediate wide acceptance on the part of five major Lutheran bodies including the English Missouri Synod. Some evaluations in its day rated the *Church Book* as one of the best English hymnals in use in America.

The Common Service Book and Hymnal (Philadelphia, 1917) marked the third milestone in American Lutheran liturgical history, especially of the United Lutheran Church in America. The Common Service has been incorporated in the service books of other Lutheran bodies until it has become "the most typical order of American Lutheran worship."

A more complete account of Lutheran liturgy and hymnody in America would include developments in the other major bodies of Lutherans, and add to this specimen section such titles as *American Lutheran Hymnal, The Concordia Hymnal, The Lutheran Hymnal, The Wartburg Hymnal,* plus a large number of miscellaneous works.

Liturgical trends, developments in the field of church music, and the formation of larger bodies in the American Lutheran Church, require a revision of the Lutheran liturgy and hymnal. A Joint Commission on Liturgy and Hymnal, representing eight bodies, has labored fourteen years to produce what should be a fourth milestone in the liturgical development of the Lutheran Church in America. The new publication dated 1958 is to be an order for worship better than any previously produced in this country. The pre-print booklet, *Liturgical Music from the Service Book of the Lutheran Church in America* (1957), has already been circulated. Six hundred thirty-five thousand copies of the new *Service Book and Hymnal* are being printed.

Besides the numerous articles on the liturgy and hymnal to be found in Lutheran periodical literature, attention is called to *Memoirs of the Lutheran Liturgical Association.* Vols. I-VII, 1898-1907. *Essays From the . . . Institute of Liturgical Studies* (Valparaiso, Ind., Valparaiso University Press, 1950-53. Also the periodicals, *Sursum Corda* and *Una Sancta. An Explanation of the Common Service;* with Appendices on Christian Hymnody and Liturgical Colors, and a Glossary of Liturgical

Terms, revised and enlarged (Philadelphia, United Lutheran Publication House, 1941). P. A. Strodach, *A Manual of Worship,* revised edition (Philadelphia, 1946). A volume containing both history and an extensive bibliography chosen from a vast number of published sources in this field is *A Study of the Common Service of the Lutheran Church in America* (Philadelphia, Muhlenberg Press, 1947), by Luther D. Reed. The Missouri Synod has issued through its Concordia Publishing House two volumes auxiliary to its *Lutheran Hymnal.* The first was compiled by W. G. Polack, *The Handbook to the Lutheran Hymnal* (St. Louis, 1942). The second is a word index compiled by E. V. Haserodt, *Concordance to the Lutheran Hymnal* (St. Louis, 1956).

Cyclopedias and Yearbooks

Lutheran history, biography, and many other types of information germane to this Church, are served by its cyclopedias and yearbooks. The *Lutheran Cyclopedia* (New York, Scribner, 1899), by H. E. Jacobs and J. A. W. Haas, contains 752 pages giving "A Summary of the chief topics comprised in the doctrine, the life, the customs, the history, and the statistics of the Lutheran Church." Similar information, with special interests of Missouri Lutherans in mind, is presented by editors L. Fuerbringer, Th. Engelder, and P. E. Kretzmann in *The Concordia Cyclopedia* (St. Louis, 1927). Under Missouri Synod auspices a revised, enlarged, and up-to-date version of this reference volume appeared under the title, *Lutheran Cyclopedia* (St. Louis, Concordia Publishing House, 1954), Erwin L. Lueker, editor in chief. The volume offers information on 7,550 religious subjects including contemporary biography, some bibliography, and gives special emphasis to Lutheranism in America.

A standard source book in this category is *The Lutheran World Almanac and Annual Encyclopedia* (New York, National Lutheran Council, 1921-31/33, 34/37). More comprehensive than any of its kind in Lutheran literature, the work attempts to gather and compile all the information concerning the various Lutheran bodies, and is fullest for the Church in the United States. The 1931-33 edition features a cumulative index covering the content of volumes I-VI. The successor to *The Lutheran World Almanac* is *The Lutheran Churches of the World* (Minneapolis, 1929). A. R. Wentz was the editor of the 1952 volume (Geneva, 1952), while the 1957 edition was the work of seven authors under the auspices of the Lutheran World Federation (Minneapolis, 1957). Each of these furnishes in a comparatively small, compact space, historical and current information in keeping with the title, the Lutheran Church in America included; but lacks the infinite detail and other features of its predecessor in lieu of narrative survey and interpretation.

For detailed parochial and institutional statistics, pastoral directory, necrology, and the usual yearbook type of information, one must consult official minutes and reports as well as the various almanacs and yearbooks of the Lutheran bodies and synods in America. A great variety of these works has appeared, and each major body continues to fill this storehouse of information. For its voluminous official proceedings the United Lutheran Church in America published a *Comprehensive Index to Biennial Convention Minutes*, 1918-1952 (Philadelphia). Space prohibits listing these highly specialized volumes which serve many purposes in addition to contributing to more comprehensive studies such as *A Statistical Handbook for the Lutheran Churches in North America* (New York, 1950). This useful handbook concerning the National Lutheran Council and its constituents was prepared by the Council's Department of Statistics of the Division of Public Relations. One of a series of factual studies on the United States, directed by E. W. Mueller, draws from nine synodical yearbooks, plus some other statistical reports, and the 1950 U. S. Census Report, for its numerous profiles and maps. The Study is *A Profile of the Lutheran Church in the United States* (Chicago, Division of American Missions of the N.L.C., 1954).

LOCATION OF MAJOR COLLECTIONS

One of the most complete collections of Lutheran historical literature in America dates from 1843, with the organization of the Lutheran Historical Society. Its depository at the Theological Seminary in Gettysburg lists more than 9,000 volumes relating to all Lutheran bodies, besides manuscripts, thousands of pamphlets, numerous fugitive materials, and the archives of several synods. Following a gradual decline in activity in recent decades the Society was described officially as "dormant" in 1952. Its functions are perpetuated in part regionally by the development of working collections on the part of Lutheran colleges and seminaries, particularly where they hold the archives or in other ways serve their constituencies; and by the files of official bodies, as well as private libraries of historians.

The Krauth Memorial Library, Lutheran Theological Seminary, Philadelphia, has another of the major collections on Lutheranism in America, especially material dealing with its origins in the Eastern states, and source materials in liturgics. Here are preserved the journals of Muhlenberg and other valuable manuscripts, the archive collections of the Ministerium, the Slovak Zion Synod, and the United Lutheran Church in America.

Both "extensive" and "comprehensive" describe the resources to be had on the history and doctrines of the Lutheran Church in the two collections on the campus of the Concordia Seminary, St. Louis—the Pritzlaff Memorial Library and the Library of the Concordia Historical

Institute. The latter is the official depository for the Lutheran Church-Missouri Synod, and has under way a well-planned microtext program to extend its coverage of American Lutheran documents and source materials well beyond the Missourian nucleus. Concordia Seminary campus will also become the location for the library which is to house the materials collected by the recently incorporated Foundation for Reformation Research. Headed by a board of leading scholars, the Foundation will concern itself with collecting and collating originals or micro-reproductions of all important sources, primary and secondary, dealing with the Reformation and the Counter-Reformation as well as related areas of history. The library and research center is to be a central clearinghouse and catalogue of sources available in this country.

The Martin Luther Library, in the Lutheran Brotherhood Home Office, Minneapolis, is of recent origin, and contains a beginning collection on Martin Luther and the Church.

The National Lutheran Council headquarters in New York City has a collection of 1,800 volumes with special reference to the American Lutheran Church and Lutheran foreign missions.

The *multum in parvo* rule accounts for many of the limitations apparent in this bibliography. Not included was any treatment of American Lutheran materials in such areas as synodical histories, home and foreign missions, social work, homiletics, Sunday School and catechetics, official and semi-official publications of the denomination's agencies. Of the numerous Lutheran periodicals only a few of the major titles were cited and they were listed with their respective subject fields. Not every item of value in Americo-Lutheran literature has been included under the headings developed; the hiatus in each is quite apparent to the writer. Many other excellent works exist which have not been mentioned (such as works in the German and Scandinavian tongues), and a more comprehensive synthesis would be incomplete without them. The huge literature of each division of the Lutheran Church in America compelled broad representation. The selection problem touched many loyalties and crossed a maze of organizational boundaries in order to avoid chalking any line that separates. Scholarly moderation affected final choice of titles in some cases even though breadth of field, rather than depth, was a major objective in compilation. The design was not to make this bibliography an end in itself, but a means of guidance to the general user, and a challenge to definitive effort in this direction by Lutherans qualified for the attempt.

Commencement Sermon

BY JOSEPH SITTLER

Delivered at the graduation exercises of the Seminary
May 29, 1964

The Epistle Lesson for Trinity Sunday is the concluding four verses of the eleventh Chapter of the Letter to the Romans. These words are not an elaboration of the profound and tortuous argument about the mystery of God's relations with Israel, his ancient people, but a kind of broken-off, astounded apostrophe to the mystery and the mercy, and the mysterious mercy of God. The argument rounds off with a sentence which sets up the concluding cry of acclamation and astonishment. For, says St. Paul—is it not just possible that when the mystery of godliness and the mystery of man's recalcitrance intersect, the *fact* of such intersection should veil a deeper mystery than either is alone—the mercy of God and the sullen sin of man? The fact of such an intersection is clear; the consequent Christian duty toward Israel is clear; it is also clear that man has to be in darkness before light is salvatory, lost before a finder is known in joy, and prisoner to disobedience before either the meaning or the promise of obedience can be known. All of this is clear.

But the reality that *does* all of this, that came to earth to accomplish all of this, and that was destroyed on a cross, and is alive and among men endlessly *doing* all of this—that is the mystery of God. That is not penetrable. And therefore Paul stands reverently abashed before the Godly heart of things and cries, in the swinging sonority of the King James rendering—"O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him that it shall be recompensed unto him again. For of him and through him, and to him are all things, to whom be glory forever."

One can not know for certain why the Fathers chose that passage for the Festival of the Holy Trinity; but it is likely that this magnificent rhetoric of mystery, and the triple ascription—*of* him, *through* him, *to* him—suggested the choice.

But I should like to invite you to reflect upon that passage and upon the doctrine of the Trinity as a proper focus for stating the meaning of this occasion. This is not an ordination sermon; a sermon on that occasion will properly have a different aim and a more intimate gravity and character. This occasion marks the termination of formal academic preparation for the practice of the ministry of the Gospel of the triune God—and it is therefore right to stand for these moments between the God of that affirmation and the world in which that ministry is to be exercised, and ask after its promises and perils.

First, the perils. If we say that our situation is simply Gospel and world we make a wrong statement, and build ourselves up for a letdown! For between the substance and the vitality of the Gospel of the triune God and the world, there stands the religious institution. And that institution is both mother and seducer. She bore us into the hearing of the Gospel, nurtured, informed, presented us to this place. This school is her school, this faculty her servants; and we are ordained into Christ's ministry in her understanding and accredited forms of that ministry.

She is also seducer. For she has her ways, her procedures, her forms; and she has *become* institution by her effective administration of these. She learned how to preach by listening; and her school in this place has tried to teach you how to listen. But the institution wants to *get* on in the way it has *got* on, and blesses its institutional children less for fresh listening in ever renewed astonishment than for reiterated affirmation learned through yesterday's ears and renowned in yesterday's accomplishments. The church learned how to lay the Gospel of God to the hearts of men—by listening to the Word and by listening to men. But what she heard from the Word she supposes she can say in the words the institution became strong by repeating. And the accreditation she accords the docile repeater will always be more cordial than the welcome she accords the fresh listener.

That is why the institution is both conservator and seducer. And as this perilous seduction works its work out in us, we must be aware of the two ways men may come to terms with it: cynicism and careerism. Both are evil: but the institution laments the first and rewards the second. By cynicism I mean to designate that state of soul and mind which sees the difference between appearance and reality, form and substance, proper noises and empty effect—the difference between an evangelical truth that questions everything society affirms and a religious habit of speech that uses language of utter difference to sanctify utter sameness. The perception invites to clarity; the institution counsels continuity. The clerical cynic deals with this problem in his own peculiar way. He does not give up and become nasty; he gives in and becomes languid. And there is biblical ground for supposing that the second is more dangerous than the first.

And that is why, although the cynic is seldom a constructive man, certainly not the thing a minister ought become—the languid cynic is worse than the nasty one. For the clear and obnoxious cynic has his penultimate good to proffer even in the church simply because of his clarity, and because of the uncomfortable specificity that makes him obnoxious.

The languid cynic is a *cynic* because he sees the gap between the institution and personal and social fact; and he is *languid* because he is unable either to forget or wash out what he sees or to go directly from beheld fact to appropriate action. And he has made a deal. And more. Because he has a role to play for which the institution encourages a stereotype—he compounds his schizophrenia by using generalized language of devout vintage to obscure the deal he has made.

This is a pitiable thing: it reduces the Gospel, it unmans a man, it retards the acknowledgment of real trouble within the institution that can only be saved by facing it. And it curls up godly zeal in the young heart.

The second peril that faces us as we stand within the institution between Gospel and world is equally evil; but that evil may be masked, even from ourselves. Its name is careerism, and its operational choice is as follows: The church is, to be sure, a peculiar people, a holy nation, a priestly fellowship in the world, the bride of a heavenly lover, a mystical body. But the Church is also organization, corporation, a social structure with top and bottom—and a thousand rungs on the publicly visible ladder that leads from bottom to top. The Church says, "It is required of stewards that a man be found faithful"—and American mores and the institution says (although never out loud), "It is required that a man get ahead, advance, go (in a banal exegesis of the phrase), "from strength to strength." The ministry is the stewardship of the mystery; it is also a profession within an organization.

The careerist is the clear-eyed realist who understands that and calculates his performance in ways appropriate to it. And if we suppose that such a resolution is offensive to the *holy* institution we really have not listened to the four gospels and their report about the institutions of religion and their dealings with the man who was neither cynic nor careerist.

That, then, is the situation: and here we are in that situation. And where must we listen, see, understand, resolve, and pray and hope if we are to be saved alive in God, and not become languid cynics or busy careerists—which is a kind of dying.

The Epistle Lesson for the Festival of the Holy Trinity tells us—written not only with the hand but blazingly engraved by the life of Paul the minister of Jesus Christ. I am glad for the New English Bible at this particular point where, with less elegance than Tyndale and King James, but with admirable bluntness it completely re-works the final verse. The familiar reading is: "For of him and through him, and to him are all things." *Now* we have it: "Source, Guide, Goal of all that is—to him be glory forever!"

Let us now reflect upon that sentence—for as we do we shall understand better two things: a) why an astonished man once came within the mental orbit of what it claimed, and with more discernment than usually characterizes the children of light blurted out the truth, "Paul, you are mad!" and b) we shall understand that our salvation from cynicism and careerism is indeed by grace; but transmitted by so massive an understanding of the godly meaning of life as to hold us to this madness of the holy.

That the gospel of God, expanded in thought to the dimensions of the Trinity, has this power is point one: that our life-situation requires no less than this power is point two.

Point one: it has this power. Consider an illustration, not from some super-heated homiletical imagation but from the historical record.

About 25 years ago, Charles Morris Cochrane published his volume *Christianity and Classical Culture*. The first half is descriptive of a situation in the Empire in the 4th century—the second part is an analysis of how precisely the power of God known as Holy Trinity penetrated to redeem that situation.

The life of the Empire was threatened by the waning of the central quasi-religious idea that had for so long held it together and given power to Rome in the hearts and minds of the barbarian. This erosion of the power of *Romanitas* had left the state without a principle of order, without a center or integrating idea. Interior structure was shaken, now that the glue of a cohesive idea was drying up. The remaining ideas were too small for the Empire's tasks; its faith was inadequate either to direct its energies or subdue its perversions.

Augustine holds the place he does hold in Christian history because he elaborated a view of God at work in human history. This idea was so vast, its roots so profound and complexity intertwined with both personal consciousness and public duty that it controlled the next one thousand years, and bore forth the great Medieval order in church and state.

The Bishop of Hippo accomplished his massive interpretation of Christian faith by an outer analysis as multifaceted as historical experience and as wild as the concerns of state and public order. He affirmed that when the event of the Incarnation was opened backward to enfold the full reality and originating power of God the Creator, and opened forward to enfold the formative force within history of God the Holy Spirit, the executive inherence of the power of God in all things was capable of being affirmed in "faith seeking understanding" as a faith totally adequate to totality.

This huge objective analysis was matched by an inner analysis of man's soul as subtle and sinuous as it was relentless. "Non intratur in veritatem nisi per caritatem," he declared. There is no way into truth save by love! The crisis of cognition is a crisis of love. Man does not know rightly because he does not love rightly. The objects of our love are less full and high than the requirements of the power and the gift of love. The love with which we are loved is the true resource of the love with which we must love—if we would save our souls.

But man suffers from a wrong love. He is thus turned away from his right end; he permits the straight flame of love to be incurved back upon himself, or another being, or upon earthly things. This curved love is a fatal perversion of the holy intention of the love with which he is loved, and a starvation of spirit.

And where, then, is the pure pattern, giver and exemplar of right love? In Christ—in whom we see the meaning of God the Creator, the presence and involvement with our lot of God the Redeemer, and the forming power of the Presence of God the Sanctifier. And therefore, out of an understanding of God so large, St. Paul can sing and Augustine reaffirm, "He is the Source, the Guide, the Goal of all that is!"

Now to the second point. Can a fresh version of this total claim for totality be made in our time? The answer to that question would seem to be *no* if one have regard only to the sermon-themes that seem popularly acceptable. As a result of this radical shrinkage of the huge assertion of classical Christianity that Christ is the Source, Guide, Goal of all that is—we are obsessively preoccupied with problems of individual anxiety and maladjustment. So general is this situation that a classically trained pagan friend of mine made the observation that the church seemed to him to be living in a magnificent ruin! It is not difficult to imagine the sources of his statement if one reflects upon the devitalized versions of the Faith one encounters: faith as an analgesic to the scratchy personality; as a cultural cosmetic; as a societally useful adjunct to community; as an ideational glue to hold a threatened republic together.

The objection can, indeed ought, to arise: is not the space of man's life-structure and process and meaning already so fully and satisfactorily occupied as to leave no room for the great total-meaning substance of the Church's claim? And is not the name of the occupant as well known as his achievements are celebrated? The name is scientific knowledge. The documented achievements are all about us, contribute in fact the content of the enterprise called education; knowledge of the natural world, the societal world, the economic world, the private and familial world.

If we accept that assumption as the presupposition of our ministry we shall in advance have defined our role as follows: functionaries of an institution, timorous adders of behaviorial footnotes to an established and accepted text.

That assumptions dare not be accepted—and we are forbidden to accept it by the most distinguished occupants of the scientific-philosophical space. The evidence for this assertion is large; I adduce but one bit of it. Professor Bridgeman, late Professor of History of Science at Harvard University, wrote (in 1950) ". . . the structure of nature may be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . We are confronted with something truly ineffable."

That statement is not a declaration of bankruptcy; and so to take it would not do us credit. For such a reaction would reflect the old and sorry disposition of religious faith to squeeze itself into credibility through the embarrassed fissures in natural knowledge. The statement is rather a declaration that the realm of meaning is open, as it has always been, to proposals that aim at profound congruity between man's spirit and his experience. And open, too, with a sophisticated pathos never before so articulate.

The scope of such proposals for faith as we are called upon in God's name to advance are described by the size of the theatre in which contemporary man lives, and by what is going on in that life-theatre. This man is deepeningly determined by his transactions with the world of nature and the world of dynamic historical choice. It then follows that proposals of a Gospel which shall be salvatory must be as large, as various, as greatly significant as a man's daily and lifelong transactions in that world.

To be a minister of such a holy and Incarnated proposal is a calling large enough, commanding enough, and crucial enough to lure us away from the deadly seduction of cynicism and careerism. May we envision it, follow steadily in study and discipline what we behold, and be its faithful ministers!

That is the glory of the ministry. This glory does not inhere in us, although we may be given grace to live in it. This glory is not measurable by the usefulness, helpfulness or satisfaction its quest may have as a resulting function. The true glory is in the truth itself, in our service to it, and supremely in that focused "glory of God in the face of Christ Jesus" who is indeed ". . . the Source, the Guide, the God of all that is. To him be glory forever. Amen."

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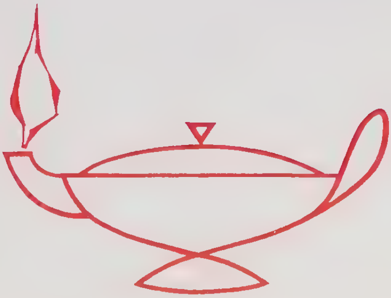
PREACH THE GOSPEL
HOLY BIBLE
GETTYSBURG, PA.

ONE HUNDRED THIRTY-NINTH YEAR—1964-65

BULLETIN



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In This Issue

- At one stage of his theological education, the alumnus of this institution will recall, formal membership in the seminary community was legitimized in a service of matriculation. An earlier phase of probationary affiliation was over and the student had his name "entered on the roll" of candidates for the Christian ministry. On the most recent celebration of this annual rite thirty-one students joined the ranks of their thousands of predecessor matriculants. Dr. Jacob Myers' sermon for the 1964 service is published here. It is a singular contribution in expository preaching. It probes the meaning of matriculation through the analogy of St. Paul's post-conversion experiences. If it awakens nostalgia on the part of some readers, so be it!

- Dr. Gritsch's appraisal and comparison of European and American theological education was written originally for a European audience. Its relevance as background for a proper understanding of the widespread ferment in Protestant theological education here in America will be immediately apparent. In a sense this article serves as an introduction to the next two issues of the *Bulletin,* the February, 1965, catalog number, and the May "theological education" number. The former will delineate the *curricular changes,* in terms of the courses of study, which will be introduced in the next academic year. These were born of prayers (no blood!), sweat and tears over a period of some 24 months of detailed study. The latter will contain *position papers* by faculty members. These will set forth the purpose, design, organizing principle and theoretical foundation for this seminary's new departure in curriculum.

- *The Conversion of Constantine, Prelude to Western Catholicism* is an undergraduate paper which we publish as an example of a student's scholarly competence.

- With this issue we introduce a new section, *Theological Literature in Review.* It aims at comprehensive reporting of recent contributions

(Continued on Page 29)

Choice Vessels

JACOB M. MYERS

". . . he is a choice vessel to me to exalt my name before (the) nations and (their) kings and (before) the sons of Israel."
ACTS 9:15

Those words are peculiarly appropriate for a matriculation service. The man whom they first described had been a zealous servant of the Lord. He was in the process of carrying out one of the most promising ecclesiastical missions of his career. Success might have put Saul in line for the high-priesthood, though he belonged to the wrong party. Perhaps no one in Judaism carried out the Sadducean program with such Pharisean zeal and devotion as did the Jew from Tarsus. In any case, he believed he was performing the Lord's service which consisted of rooting out the most threatening heresy since the days of Israel's prophets. He regarded himself as God's anointed to probe and hunt out every vestige of the Galilean superstition. Recently he had participated in cleaning up Jerusalem. Now he was on his way to the refuge of dissidents—Damascus—to deal the coup de grace to this dangerous cancer and thus rid the pure religion of the fathers forever of its deviationism.

But something happened on the way—something that turned the persecutor into advocate, the opponent into partisan, Saul into Paul. Such violent turnabouts had occurred before, and have occurred since, but none were fraught with such far-reaching consequences for the world. A conversion like that demanded a complete reorientation of the subject's life. Old things were suddenly found to be inadequate and the new had not yet come. For the moment—between the old Saul and the new Paul—there was confusion, uncertainty, blindness. The life of the great Judaizer had reached an impasse. A new beginning had to be made.

Delivered as a sermon February 20, 1964, at the Church of the Abiding Presence on the occasion of the seminary's annual matriculation service.

That is where the text comes in. The stricken servant of the Jerusalem authorities proceeded to Damascus where he would be told what to do. As Peter had his Andrew, Saul had his Ananias who, though justly skeptical, took the erstwhile havoc raiser under his wing and nursed him back to physical and mental health. As time went on he was convinced that his premonition had been correct and that he was indeed dealing with "a choice vessel" of the Lord. When the scales fell from Saul's eyes he pursued his inquisitive instincts as assiduously as before, only in another direction. He enrolled in the Ananias seminary in the old Syrian capital but his name was not placed on the register of Christians until he had proven himself to Ananias and the Christian community. "He stayed for some time with the disciples in Damascus" (9:20a).

Saul's Matriculation

Saul had completed his undergraduate work at Tarsus—unless van Unnik is right—and had taken rabbinical courses under Gamaliel at Jerusalem. He was a well-trained young man. His work until now was preparatory to the course he was about to pursue, and the lessons he had already learned, provided an excellent background for it, though they had to be redirected in the school of the Christians. To that end, Saul schooled himself in The Way by conversation, by study and observation in the company of disciples (other learners) at Damascus. In short, he was matriculated with them, *i.e.*, registered with those who gave themselves to the work of propagating the good news of God's love and grace manifested through Jesus Christ.

Despite some variance between the Acts and Galatian accounts of events following immediately upon his conversion, one can hardly question the fact that Saul did receive some direction, perhaps catechization, in the fundamentals of the faith. Otherwise, would the Christians at Damascus have baptized him? His reticence to admit close contact with other apostles reflects his fiercely independent nature and reluctance to be bound up so tightly again with ecclesiastical authorities. He would not make the same mistake twice!

That he spent some time in an oasis or other center in North Arabia is certain. The leaders of the Church wisely sent him to a desert branch of their seminary to think things through. And he took his matriculation seriously.

The Damascus period, then, marked for the future apostle a beginning in the redirection of his service in the vineyard of the Lord. His name was placed upon the roster of that first band of choice vessels who were to bear the name and imprint of the Lord Jesus in the first century world.

Today you will place your names into the Seminary's book of names. This is more than ceremony; it is the first step toward full participation in service of the Master. Something of the significance of the name in the first century world might be apropos here. "For ancient apprehension," writes G. F. Moore (*Judaism*, II, p. 101), "and for primitive apprehension everywhere, the name is not a *flatus vocis*, the accidental appellation by which we designate a person or thing; rather it is the distinctive essence of the thing, so that the name is often equivalent to the thing itself. So it is in biblical language." The name and the person were one and the same. Attaching your name to the roll-book puts *you* into the distinguished company of pastors, missionaries, teachers and others who have served and are serving the Lord's people. Your name in that book means more than enrollment in our institution, a legible or illegible scratching on the page of a book. It signifies the giving of self, participation in the life of our community, sharing its obligations as well as receiving its privileges and blessings.

The Course

In the school in which he matriculated, Paul learned much. He gave himself to a profound analysis of his religious status. In fact, that school was a lengthening shadow of his conversion experience. Just how long it lasted is, at present, uncertain. Ostensibly the first term of his larger course was past before his matriculation, at least according to one Acts account. He spent "some days" (ἡμέρας τινάς) with the disciples at Damascus (9:19a; cf. 26:20). But what happened subsequently was of equal or greater importance. Just as the conversion pressure had been building up for days, perhaps years, to explode in the photism on the Damascus way, so now the awakening to new concerns, a new way of thinking, a new way of life thrust themselves upon him. Hence he entered upon a fresh phase of preparation for the realization of the vision of Ananias—of becoming a choice vessel for Christ. It was what the Hebrews would have referred to as the growth of the name. His new name was Paul—a name that was to grow in fame as time went on.

Paul himself speaks of spending three years in Damascus and Arabia (Gal. 1:17). The amount of time spent in each remains unspecified, though it is quite possible that the Arabian portion of it was passed in the oases of North Arabia. The Jews had made significant progress in missionizing this area in the Nabataean age; Arabs were present at Pentecost. Moreover, other great leaders retired to the desert on occasion—Moses, Elijah, John the Baptist, Jesus. It does not tax the imagination too greatly to conceive of the apostle's confirmation of his newborn faith in a kind of field work experience in those desert communities. What better place could there be for such a purpose as that?

As Kittel once remarked about Moses, "In the silent loneliness of the endless desert he came to know his God" (*GMMI*, p. 30), who called him and invested him with a positive commission, so the new disciple of the Lord achieved a rapport with the mind of the Master and laid the foundation of those majestic theological discourses preserved in his letters. There he rethought the implications of the Scriptures of his people, the history of God's proffered and rejected grace. There he pondered anew God's promises that culminated in the gift of his son. There he saw the salvation of God at work.

The early period of Pauline activity was remarkably like that upon which you have embarked, though it was longer and more difficult, partly because of the apostle's own predilections and partly because of his earlier associations.

Returning from Arabia to Damascus, he set out to test his convictions by pitting them against those of the Jews in the synagogues. That he utterly confounded them may be due not so much to his ability as to the climate of Judaism in a place where sectarianism flourished and where protestants of all kinds found comparative freedom. It is not beyond the realm of possibility that he owed more to those Jews than he admits, to judge from the teachings of the Damascus Covenanters and the hymnal literature of Qumran. In any case, opposition forced him to withdraw and he found his way back to Jerusalem where he apparently failed to convince the leadership of the church of the genuineness of his conversion, for when he attempted to join forces with them he found that "they were all afraid of him" (Acts 9:26). Barnabas vouched for him and they must have been partially reassured, for we read of his having preached for a time among the Hellenists. Had not violent opposition arisen against him from other quarters, he might have been ordained then and there. The story Paul tells in Galatians is slightly different, and may be the correct one. If so, he must either have failed to convince Cephas with whom he spent two weeks or prudently withdrew to carry out his own mission in Syria and Cilicia. His earlier success in Arabia may have led him to make that move. After 14 more years of field work, he finally received the right hand of fellowship from the Jerusalem synod and was duly ordained at Antioch (Acts 11:25; 13:3).

What a course of preparation—with field work! No wonder, when explaining his position as a Jew, with perhaps a hint of the long and difficult road by which he had come, he exclaimed, "I count everything sheer loss, because all is far outweighed by the gain of knowing Christ Jesus, my Lord, for whose sake I did in fact lose everything" (Phil. 3:8). That meant a surpassing love for Christ's people. One may prayerfully hope that your course will lead you to a ministry as rich in service as his.

One of the great teachers in the field of medicine, Sir William Osler, in a farewell address to American and Canadian medical students on the eve of his departure to assume the Regius Professorship of Medicine at Oxford, complained: "How many have I lost from the student band by mental death, and from so many causes—some still-born from college, others dead within the first year of infantile marasmus, while mental rickets, teething, tabes, and fits have carried off many of the most promising minds. Due to improper feeding within the first five fateful years, scurvy and rickets head the mental mortality ills of students. To the teacher-nurse it is a sore disappointment to find at the end of ten years so few minds with full stature, of which the early days gave promise. Still, so widespread is mental death that we scarcely comment upon it in our friends" (From "The Student Life" in *Biography*, p. 442). How applicable to ministerial students! Not so for Paul. His long course of preparation and in-service training was propelled by the *hesed* of God revealed in his son.

The Outcome

Nowhere in all his writings does the apostle complain about the length or severity of the discipline to which he had subjected himself. Nowhere does he speak of wasted time in making him the vessel of the Lord as choice demanded and circumstances dictated. In truth, on more than one occasion he suggests certain inadequacies despite all his training, experience and office.

After all the tumultuous years of preparation, during a prayer meeting at Antioch, "the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (Acts 13:2-3). Away they went, to Cyprus with its Bar-Jesus, Elymas and Sergius Paulus, and then on to south central Anatolia where moderate success crowned their efforts despite Jewish opposition. Missions were planted in all the cities visited; "a door of faith" had been opened to the Gentiles (Acts 14:27). Returning to the home base at Antioch they were commended for their work.

But the Jerusalem confessionalists had found their way to Antioch and stirred up dissension by insisting on their own interpretation of The Way. So serious did the dispute become that a delegation had to be sent to headquarters to resolve the issue. Whatever be the view taken as to the outcome of the Jerusalem synodical conference, Paul seems to have received formal approval, though he afterwards stayed as far away from Jerusalem as possible. While he always affirmed his allegiance to the elders of the mother church, the impression the layman gets from the records is that of a strange coolness. Again and again he brings up the matter of his apostolicity—a sensitive point, but eloquent testimony to his belief that his revelation of the Lord was not inferior to those of the ecclesiastical council at Jerusalem. That his view was to prevail ultimately was due, in no small measure, to the direction of his ministry—to the Gentile west—and to his schooling. Paul visited Jerusalem only once after the council described in Acts 15. His greatest endeavor was that known as the second missionary journey which took him, in part, over the territory covered in the first but much farther. He traversed central and eastern Asia Minor to Troas and thence to Philippi with all its challenge, to Thessalonica, Berea, Athens and Corinth. His Ephesian ministry with its wealth of experiences followed. After paying a return call to Macedonia and Greece, he set sail for Jerusalem with gifts collected for the mother church. His reception is well-known. In the providence of God his arrest served to disseminate his gospel to Rome, perhaps even to Spain. What a magnificent story surrounding this man with no organization to hinder him in the fulfillment of his vision—one schooled in the desert and permeated with the spirit of freedom in Christ.

One with a lesser amount of discipline could hardly have had such dreams nor endured the hardships demanded for their realization. He did at times think of himself and on one occasion wrote about the cost of his zeal for the churches (II Cor. 11:21-27). Yet all those endurances were borne gladly for the sake of Christ and the churches, which were not impersonal organizations. They were communities of people, persons whom Christ loved and who loved him, and who had come into that personal relationship under his tutelage. For the members of the churches he prayed; he wrestled with their problems, petty or important. He rejoiced with them and wept with them.

The two outstanding qualities of the apostle were a readiness to be spent in the work of his Lord and a continuous growth in apprehension and an application of the faith. The latter is quite apparent when one compares his early correspondence with the later. What we have, e.g., in Thessalonians about the parousia is not merely the meeting of a situation; it is the application of a prime principle of the writer's faith in the early return of Christ which he shared with others of his time. As time went on, however, and the Lord did not return, Paul tended to push the event further and further into the future and to handle the problems of local congregations on a less parousial basis. Is it accidental that more than a fourth of Romans is devoted to a discussion of Christian behavior—though many recent commentators ignore it or treat it grudgingly. Paul was not merely an apostle; he was also a disciple of the Lord. He dealt with problems and situations under the guidance and by the power of the Holy Spirit (Rom. 9:1; II Cor. 6:6) and interpreted the gospel for changing times and conditions.

Truly he was Christ's instrument, a choice vessel, exalting his name in the western world of his time. More than a third of the New Testament is taken up by the story of his personality and work. The revelation to Ananias was indeed fulfilled in him. In that frail body with its powerful, contemplative and well-trained mind and transcendent faith. God spoke to the world in his time and ours. It was no longer he who lived; Christ lived in him, and wrought by him.

Conclusion

Christ's choice vessel was a given instrument, but it was prepared, polished, reinforced and anointed by the long and strenuous course of the years. He was tested and tried in every way, yet not once was he a reluctant minister of the gospel. After matriculation, he pursued his course unremittingly through to ordination, and then into the life of service—pressing on "towards the goal to win the prize of the upward call of God in Christ Jesus" (Phil. 3-14).

You are now about to be matriculated as choice vessels of the Lord. The course of study will not be easy nor will it be a magic carpet. It requires conviction and stubbornness of faith. But it can help you in your Arabia, Syria and Cilicia to strengthen, broaden and deepen that conviction. Your interest and determination will neither flag nor lag if you keep ever before you the vision of God in Jesus Christ whose surpassing love for his children was the purpose of the incarnation and is now the only reason for the existence of the church whose sons and daughters we are.

For as the Archbishop of York wrote sometime ago, "When all is said and done it is the life lived to God's glory and in dedication to his service which more than anything else serves to make plain the mystery of Christ. There are millions who will never read the New English Bible, or the Revised Catechism, or the Revised Psalter. They may not read any of the four gospels, but they are bound to read the fifth gospel, the gospel according to you" (*Exp. Times,* Aug. 1963, p. 351).

European and American Theological Education

ERIC W. GRITSCH

Theological education, indeed education in general, is today more than ever affected by the "rub of cultures." The intensity of international communication, the increasing progress in space-age technology and the complexity of man's knowledge of himself have produced revolutionary changes in the life of religious communities and in their efforts to train ministers for competent service in modern society. Not everywhere, to be sure, are such changes visible in the institutional behavior of congregations, denominations and territorial churches; and there are religious communities which do not even contemplate any adjustment to the ever changing rhythm of modern man. Yet in an age that has been labeled "post-Christian" by analysts of Western civilization, and even "post-Protestant" by critics of American civilization, the Hebrew-Christian tradition is faced with an existence, marked in some of its quarters by a struggle for physical and spiritual survival. Even ten years ago, when I left the shores of Europe to become exposed to the American academic way of life, many a churchman and theologian on both sides of the Atlantic was unaware of the fundamental changes that had occurred in the life of contemporary man. Perhaps it takes the actual experience of living in two cultures as different from each other as America is from Europe to become aware of the revolutionary age in which we live. Naturally, I had an image about America, and particularly about religion in America, when I arrived to enjoy the benefits of an international exchange program. With regard to Protestant theological education, for example, it was said that theology was produced in Germany, packaged in Great Britain, and consumed in the United States. In other words: the German theologian, living within

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the great tradition of universities known to produce great philosophical and theological systems, provided the ever needed encounter of religion with the world. The British theologian, living and breathing in the great tradition of empiricism and "common sense" simplified the complexity of continental theological speculation by translating it to the needs of Anglo-Saxon ecclesiastical existence; and finally, American denominationalism used, as best it could, the theological fruits of Europe to implement a practical Christianity suited to the political creeds of American democracy.

And yet, the personal "rub" with both European and American "culture" has destroyed many an old, and erected quite a few new, images about the "old" and the "new" world. Naturally, much could (and perhaps should) be said about the psychology of immigration; the kind of images it creates about the old and the new environments, particularly in the mind of one who has been a member of both European and American academic communities. But instead of limiting myself to personal reactions concerning intercontinental academic experiences, I should like to present an appraisal and comparison of theological education in Europe and America, with special emphasis on the training of Protestant ministers, since I am engaged in it. A brief historical sketch might indicate the essential similarities and differences between European and American theological education, followed by a short descriptive analysis of the present situation in order to indicate the changing conceptions of theological education. Finally, and by way of a conclusion, something will be said about the future course of theological education in the United States.

Historical Perspective

Ever since the Middle Ages, when theology was the "queen of the sciences," theological education has been determined by two relationships that even today constitute a much-debated polarity, namely its relation to the institutional church on the one hand, and to the university on the other. Medieval theological education was never plagued with this problem, because the church dominated the process of learning from cradle to grave. But when the sixteenth century Reformation produced the great schism in Western Christianity, through the revolt of such men as Martin Luther, John Calvin and Ulrich Zwingli—to mention only the famed initiators of the Reformation—theology opposed doctrine, the university fought the church, and professors denounced bishops. It was the beginning of two radically different types of theological education, represented by Roman Catholicism and Protestantism. Whereas the former continued to hold to medieval scholastic principles, the latter became dependent upon the various streams of thought propagated by the great universities of Europe in the last four centuries. Even today, Roman Catholic theological education is governed by the legislation of the Council of Trent (1545-63) designed to stop the infiltration of Protestant principles in the Catholic church, and by the encyclical *Aeterni Patri* of Pope Leo XIII in 1879 making the theology of Thomas Aquinas, the "angelic doctor" of the thirteenth century, the canon for the training of Catholic priests. Thus the history of theological education in the West—Eastern Orthodoxy broke with Rome in 1054 and continued its program of theological education in relative isolation from both Protestantism and Catholicism, emphasizing the traditions of the first six centuries—is largely determined by Protestantism's involvement with university traditions, and frequent reactions from Roman Catholicism.

Whereas Roman Catholic theological creativity in Europe declined, because of the defensive position of Rome against Protestant theology, nascent Protestantism developed a vigorous theological activity in the seventeenth and eighteenth centuries. The new philosophical and scientific theories, associated with the names of Descartes, Spinoza, Leibnitz, Locke, Hume, Bacon and Kant—to name only a few outstanding pioneers of Western thought—provided effective vehicles for future Protestant theology. Led by men in such universities as Halle and Goettingen, German theologians laid the foundations for the modern theological curriculum in Germany. Biblical and historical studies in particular received their greatest impetus from the eighteenth century scientific discoveries and philosophical revival climaxed by the theories of Immanuel Kant. Under the leadership of Friedrich Schleiermacher, without a doubt the greatest theologian of his century and the greatest attraction at the University of Berlin, a basic theological curriculum was devised for German Protestants, emphasizing biblical, historical, systematic and practical theology. Five divisions of study eventually emerged in the theological faculties at the German state universities: Old and New Testaments, Church History, Systematic theology and Practical Theology. A "*vicar*" (Vikar) system was established to ease the tension between the institutional church and the university. This required a student to serve one (or two) years in the church before his ordination and after his successful completion of academic work. Thus an ecclesiastical examination, dealing with denominational matters and doctrine, was preceded by an academic one, independent of denominational polity and leading to the degree of "candidate of theology *candidatus theologiae*)"—a system still maintained today.

Theological faculties (*Fakultaet*) being in state universities did, of course, present a problem for the church with regard to the training of ministers effective in the actual parish. Moreover, many clergymen became casualties when they faced congregations for the first time in their lives after years of training emphasizing scholarship and lacking practical "field work." Because of this, the Church of England established Diocesan Seminaries similar to those organized by the Catholic church after the Reformation. Other churches on the continent followed suit, and even German Protestants began to disengage a part of the process of theological education from the university by establishing "ecclesiastical academies (*kirchliche Hochschulen*"—particularly after World War II, for Nazism had forced Protestant theological schools to go underground. Thus a close link between the "vicar" system—sometimes even geared to a one-year stay at a "seminary (*Predigerseminar*)"—and academic theological education exists in Germany today. Yet, on the whole, it can be said that the historical development of theological education in Europe is intimately linked with the university, despite attempts—especially in England—to distinguish institutionally a university-oriented education from church-oriented curriculum.

In the United States, the vision of the Puritan settlers in New England was to provide a well-educated ministry for their new "Zion in the wilderness." One of their goals was, therefore, the establishment of an educational system geared to theological education. The minister was to become the most learned man in the community. Samuel E. Morison showed this in his interesting study *The Intellectual Life of Colonial New England* (New York, 1956), quoting from seventeenth century sources,

> After God had carried us safe to *New England* and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and setled the Civill Government: One of the next things we longed for, and looked after was to advance *Learning* and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust.

Harvard College in Massachusetts and Yale College in Connecticut were the first results of this concern, and many other institutions were to follow in various states before the civil war. Donald G. Tewsbury showed convincingly in *The Founding of American Colleges and Universities Before the Civil War* (New York, 1932) that most educational institutions before 1865 were founded with the exclusive purpose of providing ministers for the various religious communities gathered in the "new world." It is interesting to note that those Protestant dissenters who emigrated from Europe to escape the terror of institutional orthodoxy in the European state churches frequently tried to establish a "world view" oriented towards, and dominated by, Christian doctrine—thereby replacing the medieval hierarchy with an autonomous Protestant ministry! But such objectives finally disappeared under the impact of a historical development that created a healthy compromise between theocratic Puritanism and democratic political ideals. Theology never became the "queen of sciences" in the United States. On the contrary, American Protestant theological education moved from the center of the academic curriculum training young people to face complexities of life, to the university-oriented Seminary or Divinity School that today trains ministers to perform the multiple services in a pluralistic society, and provides theologians to undertake the task of academic critique within and outside the institutional church.

Three major phases of this development may be discerned: (1) Theological education as a "liberal art," (2) theological education as professional training, and (3) theological education as an academic responsibility of the church.

Firstly, whereas a trend in the seventeenth century was to make the Puritan college a theological institution by defining its objective in terms of training ministers for ecclesiastical service, the eighteenth century saw theology defined as an equal, but separated, part of liberal arts education. In 1721 Harvard College, a pioneer in American higher education, established the Hollis Professorship of Divinity as the beginning of theological specialization, to be carried on alongside of, the many professions necessary to cope with the American way of life. Besides, students had begun to criticize the theological emphasis in the general curriculum. According to the administrative records of Harvard College, the catechetical exercises and the "divinity lectures" had become so irksome to students that they were frequently excused from them—the first separation of theological from other education in the classroom! Eventually, the degree of Bachelor of Arts (B.A.) and the Master's degree (M.A.) were completely separated from theology and became prerequisites for the study of theology at Harvard College after 1700. The degree of Bachelor of Divinity (B.D.) was the result of this development, followed by the doctor's degree in religion, today awarded as a "doctor in philosophy (Ph.D.) or in theology (Th.D.)."

The Great Awakening, a revival movement of significant proportions, created a great demand for preachers and prohibited intensive academic preparation for the ministry. In order to overcome the shortage of ministers, private schools to train "evangelists" rather than theologians were founded. Professors were frequently employed as tutors in these schools; Jonathan Edwards, America's outstanding theologian in the eighteenth century, was one of the prototypes. His tutorial methods, emphasizing reading, lecturing, discussion and writing, influenced not only theological education but also higher education in general. This method, though inspired by a higher academic concern for the liberal arts, in turn influenced liberal arts education to regard "preparation for life" as the major objective of education. Thus it gave American higher education its pragmatic flavor, a phenomenon still evident today. By the beginning of the nineteenth century, theological education had almost become "education in the field," *i.e.,* participation in what has been called the "log college" of a nascent civilization founded by the spirit of the pioneer, which was the beginning of the separation of theology from the liberal arts. Soon each denomination was instituting its own curriculum for theological education, taking as standards not the pedagogical methods of the liberal arts college, but the needs of an evergrowing and fast-moving society, pluralistic in origin and voluntaristic in religion.

Since the principle of the separation of church and state did not permit the teaching of religion in public schools, religious and theological education were not an integral part of the education for citizenship. Consequently, many a student regarded the study of theology as a secondary element in his education for the ministry; and the denominations, unable and often unwilling to sponsor Divinity Schools with high academic standards, lost prospective candidates for the ministry to other vocations. As the *Methodist Magazine*—representing one of the largest denominations—put it in 1836.

> The ranks of our ministry were often impoverished by young men of piety and promise going out among others to seek literary advantages which we could not give them, and finally connecting themselves with other ecclesiastical bodies. . . . To see our young men drawn away from us in this way—young men for whom we had labored and prayed, and over whom we had rejoiced as children being born into our spiritual household—was by no means agreeable.

Secondly, the separation of theology from the professional ministry did not meet the needs of the churches, which soon became like reeds in the wind of scientific and cultural changes. Whereas in Europe the churches could supply strong intellectual forces to cope with the various changes occurring in the Western world, American theological education failed to lift itself above the cultural excesses of the prohibition movement and other extremist endeavors in recent American history. Even the foundation of theological schools as adjuncts to big universities, such as Andover Newton in 1808 and Princeton 1812 did not prevent the decline of sound academic activity within American Protestantism —although some of these schools were soon to have an international academic reputation. The professional training of the minister centered in practical rather than academic concerns. This emphasis did not produce theologians, but it did provide the churches with servants dedicated to humanity and its needs. The lack of biblical, historical and philosophical studies—the mark of German theological education—was matched by a courageous effort to deal with the concrete situations arising in a country fast changing from a rural to an urban civilization. In 1900 the Divinity Schools at Yale and Columbia developed study programs emphasizing "field work" in New York City. Thus the theological student was to "learn by doing" some of the things he was to encounter later on in the ministry, which resulted in a multiplication of courses in the fields of psychology and sociology. Today, they belong to the most dynamic features of theological education in most Seminaries, be they denominational or interdenominational.

Thirdly, by the beginning of our century, denominations had gradually become aware of the need for a theological education making the student "think theologically" rather than letting him apply certain techniques to a practical area of life. Various church leaders and theological educators called for a "standardization of theological education." William D. Mackenzie, president of Hartford Theological Seminary, an interdenominational institution in Connecticut, noted in an address given in 1911 that there were

> not one or two, but a number of theological institutions which have come to possess something of the general conception of their task in relation to the Christian faith itself, to the practical work of the Gospel ministry and to the ideals of scholarship which increasingly reign with power over all our minds.

Surveys of the multitude of denominational and interdenominational Seminaries all over the country showed the same trend. Some schools, like Vanderbilt Divinity School in Nashville, Tennessee, seceded from their denominations because doctrinal standards had been used as academic methods. Making use of their university relationship, they became leaders in a trend to make the church aware of its academic responsibility to the sophisticated modern citizen occupying the church pew on Sunday morning. In the most recent survey, conducted by H. Richard Niebuhr, Daniel D. Williams and James M. Gustafson, *The Purpose of the Church and Its Ministry* (New York, 1956), the office of the minister today was defined as that of a "pastoral director." It called into question the blatant professionalism which had dominated American theological education for more than a century, and asserted that the church is a ministering community rather than a playground for "professional" ministers.

Theological Education Today

In view of the historical development on both sides of the Atlantic, the reasons for the differences between the processes of theological education in Europe and in the United States become obvious. Today, European and American churches share a common concern for a proper balance between academic training and practical involvement of the student in the life of the church, yet the road from matriculation in a Divinity School or Seminary to ordination is quite different on the two continents.

German Protestant theological education has become the standard for other territorial churches in Europe—although there are minor differences. To enter the ministry, the German student has to study four years (or eight semesters) at a Divinity School. Three of the four years should be spent at a theological Faculty in a state University. He may, however, study one year at an "ecclesiastical academy." Qualified for matriculation at a theological Faculty through the successful completion of secondary schooling (*Gymnasium*) and operational knowledge of Latin, ancient Greek and ancient Hebrew, he is exposed to a curriculum consisting largely of intensive training in biblical, historical, systematic and practical theology, usually in the form of lectures, and seminars requiring his participation in research projects. After four years, if he passes a comprehensive examination encompassing the four major theological departments, he obtains the degree of "candidate of theology (*candidatus theologiae*)," and becomes eligible for a second, ecclesiastical examination. Some territorial churches send him to an "academy (*Predigerseminar*)" for one year, or into a parish where he is supervised by a specially selected minister. After two years, when the student passes his ecclesiastical examination (*examen pro ministerio*), he is ordained. Due to a shortage of ministers in some areas, especially in Eastern Germany, the entire process of theological education may be completed in an ecclesiastical institution, be it an "academy" or a Seminary; but this is the exception rather than the rule. On the whole, a great emphasis is placed upon "substantive" rather than "practical" work, *i.e.*, the major objective of theological education is the production of theologians rather than ministers trained to apply themselves to concrete situations by way of administrative and other "practical" techniques. It is this academic emphasis that constitutes perhaps the greatest difference between European and American theological education.

Scandinavia, Austria and Switzerland also have Divinity Schools federated with state universities, whereas Spain, Portugal and Italy have only ecclesiastical institutions like the Waldensian Seminary in Rome. The different political development in these countries, which have a strong Catholic ecclesiastical tradition, accounts for this difference. Theological education in Eastern Europe faces great uncertainties, despite the fact that Divinity Schools still exist in the state universities; in Holland and France, Divinity Schools are subsidized partly by the state and partly by the church. Yet everywhere on the continent, greater stress is laid on academic training than on practical "field work."

Theological education in England, on the other hand, is similar to, and in many ways identical with, the training of Protestant ministers in the United States; the differences are produced by the American principle of separation of church and state. After the student has successfully completed two years of theological education at a university or Diocesan Seminary, he may qualify for ordination by obtaining the degree of Bachelor of Divinity (B.D.). The Anglican Church seldom insists upon a supervised "vicar" system—as do German Protestant territorial churches—but may, with the permission of a bishop, ordain a student immediately after graduation. Non-Anglican churches, which generally train their ministers in denominational Seminaries, insist upon an ecclesiastical examination to determine the personal convictions of the future pastor.

Since American higher education is historically connected with British traditions, Seminaries in the United States offer the B.D. degree. A student is qualified for admission to a Seminary after successfully completing his College course of study by attaining a B.A. or B.S. degree. A Seminary usually provides a three-year program of theological education, with the addition of a fourth or "internship year" in some denominational schools, to give the student concrete involvement in the life of the church. The Seminary or Divinity School administers a supervised curriculum in which the student is confronted with the traditional theological subjects—biblical, historical, systematic and practical theology—although in recent years there has been a tendency to add courses in the arts, psychology, sociology and other related areas of study. Through survey courses and sometimes seminars, the student is encouraged to appropriate methods that will allow him to continue his theological education after graduation. Yet there is great emphasis upon the assimilation of quantitative rather than qualitative knowledge; the student is asked to fulfill a number of requirements, similar to those demanded in college. Only at a graduate school, usually within the framework of a university, may he pursue a strictly scholarly concern, leading eventually (after a minimum of three years) to a doctor's degree. There are many examinations given in Seminary, usually after each course, and no final examination—although some schools have introduced a comprehensive exam. The B.D. degree, if awarded by a denominational Seminary, is the only requirement for ordination. Some denominations add an ordination examination in order to approve the candidate for parish work, particularly if the student has graduated from an interdenominational Seminary.

Thus, whereas European theological schools emphasize a completely university-oriented curriculum, designed to prepare the student for the scholarly pursuit of theology, the American Seminary prepares the student for the ministry by carefully balancing the academic curriculum with practical involvement in the life of the church. Both traditions reflect, of course, the historical development of European and American higher education in general. These differences become even more evident when one considers the European and American doctoral programs in the field of theology: a European theological student may, especially in Germany, by-pass the degree of "candidate of theology" and work straight for the doctor's degree (*Doctor theologiae, i.e., Dr. Theol.*); the American student must first obtain the two Bachelor degrees (B.A. and B.D.). Even then he is still subject to a two-year residence requirement at a Graduate School of Religion, attached or incorporated into a university, after which he must write his doctoral thesis. This means that in Europe a student can receive the highest degree in theological education in a minimum of four years, whereas his American counterpart needs at least seven years to do so.

Protestant theological education in the United States has been disseminated in a great variety of schools, from the Bible Institute to the most sophisticated school of theology. Roman Catholic theological education still follows its own pattern in Europe as well as in the United States, emphasizing the Thomistic methods and training in ecclesiastical polity. And yet, there is an increasing dialogue today between Catholic and Protestant theologians, frequently initiated and sponsored by theological Seminaries. Much cooperation has been achieved, especially in biblical studies, through various academic societies where Protestant, Catholic and Jewish theologians share common concerns. The growth of the ecumenical movement, initiated by Protestants after World War I, and followed with interest by all churches, has to a large measure furthered this dialogue. The Roman Catholics, of course, began their own "ecumenical movement" by convoking an ecumenical council at the Vatican in 1962. But whether this interest in ecumenicity will effect substantial changes in European and American theological education remains to be seen.

The Future of American Theological Education

Modern American theological education, be it Protestant, Catholic or Jewish, is being confronted by three contemporary challenges that affect the vast array of over 250 religious bodies presently existing in the United States: (1) the "quiet revolution" arising within the context of "civil rights," (2) the demand of the "laity" everywhere for a modernization of theology and doctrine, and (3) the rise of the "ecumenical movement." The American Association of Theological Schools, an agency designed to standardize American theological education, has frequently encouraged theological schools, by prophetic warning and financial assistance, to reform their curricula to meet these challenges. Today, many a theological school is actively involved in the struggle for "civil rights" on the basis of a theological re-evaluation of the doctrine of man. Regional Seminaries, sponsored by ecclesiastical synods, have developed a growing concern for the demands of the "laity" to provide better-educated ministers as well as new patterns for the theological education of congregations. Seminaries in the larger cities have been involved in urban renewal programs, thereby confronting the theological student with the concrete realities of urban living. The "East Harlem Protestant Parish" in New York is a direct result of efforts on the part of theological students to link academic study with the most concrete "field experience." Finally, American theologians have provided effective leadership in the ecumenical movement.

The survey of Protestant theological education, conducted in 1954-55 under the leadership of the late H. Richard Niebuhr, suggested concrete measures by which the Protestant Seminary and Divinity School might meet the challenges of the modern world. Improvement of teaching methods, the strengthening of faculties, and the reorganization of curriculum were advocated as the most meaningful lines of advance. Many Seminaries have already begun to institute reforms along such lines, some of them making a completely new start by ridding themselves of all the accumulated burdens of the past. Emphasis was previously put upon educating the future minister to meet concrete life situations facing him in a pluralistic society, but today a curriculum is emerging stressing theological thinking in terms of biblical, historical and philosophical studies. In addition, more and more students go abroad, becoming exposed to other methods and other problems. This "rub" with another "culture" may become more advantageous to American theological education than any reform based solely upon administrative procedures, since it creates a real possibility for "ecumenical" living. To this extent, the word of the great agnostic Herbert Spencer, about education in general, also applies to theological education:

> To prepare us for complete living is the function which education has to discharge.

The Conversion of Constantine, Prelude to Western Catholicism

DOUGLAS C. STANGE

On September 17, 284, Diocletian became Roman Emperor. A man of exceptional talents, he was an administrative genius. Possessing the desire to "infuse a new spirit of order into a disorganized world," he raised Maxmian, a former army companion to the rank of Augustus. Diocletian commanded the East, but granted the command of the West to Maximian. For military aides he appointed as Caesars, Constantius Chlorus,[1] a man of tolerance and humanity, and Galerius, a military giant. Constantius, commanding the forces of Gaul, Spain, and Britain, worked under Maximian; and Galerius functioned under Diocletian, supervising the Illyrian provinces.[2] Constantius and Galerius were ultimately to achieve the higher positions of Augusti, but until that time Diocletian held sway over all.

In 303, this Dalmatian, Diocletian, began one of the worst persecutions that Christianity had ever faced. Even though the Christian Church had never rebelled against the state and although most of her members had retired from the maelstrom of politics, Diocletian thought them dangerous to the established religion, to military discipline, and to the social order. The persecution was a well planned measure of government and Diocletian conducted the campaign of persecution with remarkable ability.[3] The government was not out to kill, but to secure submission, and thousands of Christians underwent prolonged incarceration, were often tortured, but did not suffer the supreme penalty.[4]

Diocletian soon became seriously ill and some contend that he may have thought his illness to be divine vengeance by the Christian God. Nonetheless he wished to take no further responsibility for the persecu-

The Christian Research Foundation awarded this paper first prize as a "meritorious essay on early church history" in its 1961-62 competition.

tion of the Christians. To the surprise of many, on May 1, 305, before a gigantic parade of troops at Nicomedia, Diocletian abdicated. That same day Maximian resigned in the West. Their Caesars were proclaimed Augusti, Galerius taking over the provinces of the East and Constantius adding Spain to his existing provinces of Britain, Gaul, and Viennensis.[5] Persecution came to an end in the West, but it was still quite severe in the East.

The Christians in the West were indeed quite fortunate to be under the rule of such a tolerant and humane Augustus as Constantius. Formerly, as Caesar, he had endeavored to limit his duties, in the great persecution, to only the destroying of church edifices and not to the arresting and torturing of Christians.[6] Constantius' contacts with Christians during his early life in Palestine had probably nurtured in him a feeling of respect for them. He might even have made some friends at that time, but we cannot be certain. The fact that he named one of his daughters Anastasia (Resurrection) might be because he had possessed a Christian friend by the same name. He was certainly more lenient towards the Christians than were his associates.[7]

Constantius died at York in July, 306, in the presence of his sons, after having declared his eldest son, Constantine, his successor. Almost immediately his soldiers proclaimed the young Constantine Augustus.[8] No doubt Christian believers were saddened by the death of Constantius, but they were to receive solace by the advent of this new emperor.

Because of this army's support, Galerius was forced to accept Constantine's acclamation as emperor. The whole empire now entered a period of contention between ambitious Romans aspiring to sole leadership. Severus and Maximinus Daia had been made Caesars by Diocletian upon the elevation of Constantius Chlorus and Galerius. Maxentius, a son of the former Augustus, Maximian, defeated Severus and proclaimed himself master of Italy and North Africa. Licinius, an "understudy" of Galerius, assumed leadership over a portion of the former possessions of Severus. Galerius began to fail in health and, in conjunction with Constantine and Licinius, issued in April, 311, an edict of toleration to Christians. Indeed, the church historian, Eusebius, maintained that Glarius feared (as Diocletian had appeared to) vengeance against him by the Christian God. This may have been true, since the edict calls for prayers on the behalf of Glarius and his fellow rulers.[9]

Prayers for Glarius were answered negatively, for death called him in May, 311. The empire teemed with discord and Constantine and Licinius united in opposition to Maximinus Daia and Maxentius. Maximinus Daia reopened the persecutions of Christians in his territory. Maxentius, a pronounced advocate of heathenism, did not. Nevertheless the Christians favored Constantine and Licinius, and their sympathy and prayers were for these men. Constantine, a shrewd military leader, gained several smashing victories in Northern Italy. Marching towards Rome, he was to face Maxentius and an army superior in numbers to his own.[10]

In Rome, Maxentius had been promised a swift and crushing victory by the pagan prophets and augurs of his court. This was significant in an age when such promises of victory by "prophets" were taken very seriously. This gift of Heaven would ensure Maxentius success.[11]

Constantine considered himself a pagan since he apparently numbered himself among the pagans of his time when he ruled north of the Alps. Most certainly he was a devout monotheist. Local and contemporary evidence given by two Latin orators, Eumenius and Nazarius, represents Constantine as a devout pagan of monotheistic belief. Constantine was reported by these two men to have visited the temple of Apollo for prayer and meditation.[12]

For all his high birth, Constantine was certainly not well educated. He was *letteris minus instructus*. The rough, good tempered Constantius Chlorus under whose tutelage Constantine grew up, had laid little stress on a good education for his son; what he wanted most was to make his son a good general and a good administrator.[13] Pagan, superstitious, and poorly educated, Constantine also sought the help of the pagan prophets before the battle. He sought the words of his haruspices,[14] only to receive some severe and unpleasant prophecies—the diviners told him he would be defeated![15]

Constantine was in a quandary: the haruspices had given him only evil omens, but they seemed to be the agents of his opponent and it would be a pleasure to defy them. No doubt he considered turning to the Christian God for favor. He foresaw possible success with the support of the Christian God. The Christians themselves, although not a majority, were still a vigorous minority and were increasing. He could not help but recall that their worst enemies had come to ghastly ends.[16]

Eusebius recorded Constantine's feelings before the battle with Maxentius at Saxa Rubra in his biography of Constantine. Constantine (according to Eusebius) seems to have concluded that he best seek the aid of the Christian God.[17] Eusebius recorded:

> Being convinced that he [Constantine] needed some more powerful aid than his military forces could afford him . . . he desired divine assistance, . . . He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes on a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by the fattening predictions, and oracles which promised them all prosperity, and at last had met with an unhappy

> end, . . ; while one alone who had pursued an entirely opposite course, who had condemned their error, and honored the one Supreme God during his whole life, had found him to be the Savior and Protector of his empire, and the Giver of every good thing. Reflecting on this, he felt it incumbent on him, . . . to honor . . . God alone.[18]

Eusebius continued to relate how Constantine beseeched the Christian God in prayer and while he was praying, God sent him a vision of a Cross of Light in the Heavens at midday, with an inscription admonishing him to conquer by that same sign:[19]

> Accordingly, he [Constantine] called on God with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But . . . the victorious emperor himself long afterwards declared it to the writer of this history, when he was honored with his acquaintance and society, . . . He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, CONQUER BY THIS.[20] At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle.[21]

Eusebius informed us of Constantine's bewilderment concerning the sign he had seen that day. His perplexity affected him most of the evening. In his sleep that night the apparition was clarified. Eusebius wrote:

> In his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign[22] which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.[23]

At dawn the next day Constantine arose and ordered the sign, which the Romans later called the Labarum,[24] to be placed upon shields and banners. His army, although almost wholly pagan,[25] complied with his dictum. The red dragons and eagle which had been on the shields of the Roman Army for 500 years were replaced by the Christian symbol.[26]

"Assuming therefore the Supreme God as his patron, and invoking his Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and body guard,[27] he marched with his whole forces, . . . against the first and second and third divisions of the tyrant's forces, (and) defeated them all with ease at the first assault. . . ."[28] On October 28, 312, Constantine having entered the battle for all practical purposes a Christian, gained a decisive victory.[29] Maxentius, fleeing for his life, made an attempt to cross the Tiber River near the Mulvian Bridge. Encountering his confused retreating army in the river, he "went down into the depths like a stone."[30]

Constantine entered the imperial city of Rome in triumph. He treated the Christian ministers in Rome with great distinction, and recalled those who had been previously exiled. Those ministers in prison were released.[31] At the beginning of 313 Constantine issued the Edict of Milan, permitting freedom of religion for Christians. Coins were issued bearing his likeness and that of the cross.[32] The emperor himself addressed an epistle admonishing the principal bishops, priests, and deacons to engage themselves zealously in the repair, enlargement, and construction of church buildings. They were assured that they could "apply to magistrates and to the provincial governments, for all that would be necessary for this purpose."[33] A similar proclamation requested the Holy Scriptures be "written on fine parchment" for use by the emperor and his retinue.[34] Although it is not certain, it is believed that Constantine's last act was to give the Palace of the Lateran to Silvester, Bishop of Rome.[35]

Three years after the battle, the Senate of Rome erected the Arch of Constantine near the Coliseum[36] to commemorate the Victory (it still stands over the Vic Triumphalis between the Coliseum and the Palatine). It was dedicated in 315 when Constantine was on a two months' stay in Rome. The inscription upon it reads:

> IMP - CAES - FL - CONSTANTINO MAXIMO P - F - AUGUSTO - S - P - Q - R QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANO QVAM DE OMNI ENS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAN VLTVS EST ARMIS ARCVM TRIUMPHIS INSIGNEM DICAVIT[37]

The citizens of Rome believed that the God of the Christians had given Constantine the victory making the West his. Constantine became the patron of the Church. His state, the Roman state, was closely linked in juxtaposition with the Church. These strange bedfellows composed the Prelude to the later political involvement of the Church of Rome. Constantine had finally and completely abandoned paganism, and had begun to throw the full force of his favor toward the advancement of the cross of Christ. Although he was neither a saint nor theologian, he was devout in his furtherance of the Christian cause.

A Critique

> It is a difficult problem for the historian to determine whether a great statesman's religion is his own personal belief, or whether it is but a part of his statecraft.[38]

The conversion of Constantine is a subject of great controversy and debate. Pro-Christian literary sources delight in recording the turnabout of this pagan. Anti-Christian and non-Christian writers emphasize the negative aspects of the conversion. No observer, however, can deny the importance of this man to the historical panorama of Christian history. Norman H. Baynes postulates that Constantine marks a turning point in European history.[39] The Eastern Church, regarding this Roman Emperor as her own, has canonized him as a saint, "equal to the Apostles."[40] Up to the fourth century, not a single Christian expected the conversion of a Roman Emperor unto Christ; a Phoenix of Christian leadership to rise up over the nations of the world. The heathens themselves were no more perplexed than the Christians by Constantine's conversion.[41]

Perhaps it is unfortunate that the basic contemporary account of Constantine's vision is from the pen of Eusebius of Caesarea. In the eyes of Eusebius, Constantine was the first Christian Emperor, a man who could do no wrong.[42] Hobhouse in his *The Church and the World* comments: ". . . whatever merits Eusebius possessed as a historian—and they are by no means slight—his critical faculty deserted him in describing his hero, and his account of Constantine is little less than a nauseous panegyric, sometimes bordering on blasphemy."[43]

Reading Eusebius' account with a red pencil handy to eradicate the superfluous chaff of heroic subjectivity, one still can gather important factual wheat. The tolerance shown by his father towards Christians certainly must have influenced Constantine's opinion of these people. The fact that he was a monotheist made conversion to the monotheistic faith of the Christians that much easier.[44] His superstitious fantasies, heightened in the eleventh hour before battle, no doubt did assist his transformation, but these cannot wholly account for the conversion.[45] Alas, conversion to the Christian faith does not possess the simplicity of singular causation! Multiple factors precipitated Constantine's conversion and the historical fact is, he was converted.

But what kind of Christian was this emperor? The ethical aspects of Constantine's life have received much criticism from pagan sources. He was exceedingly fond of display and his vanity was notorious. He was the first emperor pictured wearing a diadem. The great prince was fascinated by gems, bracelets, jewelled collars, robes with embroidered gold, and even false hair of different hues.[46] In reading Constantine's writings, one is made aware of the vagueness of his theology. "Divine Light," "Divinity," and "Providence" are his most common terms for God. He rarely mentioned Christ, and his use of any expressions of Gospel language or Gospel incidents is almost non-existent. Only in six letters of Constantine is mention of Christ to be found.[47] It must therefore be conceded that, although Constantine believed himself to be a

Christian ever since he saw the vision, he left much to be desired in being a witness to Christianity.

"It is an ungrateful task to discuss the private opinions and motives of the Emperor" in both his conversion and the intensity of his religiosity thereafter. Indeed, he was ". . . the first (emperor) to profess himself protector of the Church."[48] And to be sure, against both the advice of his personal generals and the counsel of the augurs, Constantine invaded Italy with great daring and courage. This is explainable if Constantine felt that he had "divine" power and assistance backing him. He surely must have been convinced that the Christian God was to grant him victory. Whether his vision was "a subjective experience" or just "an objective reality," Constantine possessed at the time of battle the confidence that comes only with the firm belief, "if God be with us, who can defeat us?" As Norman H. Baynes says, "The God of the Christians had kept his Word."[49]

NOTES

[1] The surname of Chlorus occurs only in Byzantine literature and is not mentioned by early writers. The origin of it is in doubt. *Cf.*, B. G. Niebuhr, *The History of Rome*, Vol. II (London, 1844), p. 351.

[2] F. J. Foakes-Jackson, *The History of the Christian Church* (Chicago, 1927), pp. 83-84.

[3] Victor Duruy, *History of Rome*, translated by M. M. Ripley, Vol. VII (Boston, 1890), p. 408.

[4] A. H. Jones, *Constantine and the Conversion of Europe* (London, 1948), p. 56.

[5] *Ibid.*, p. 56.

[6] Walker, Williston, *A History of the Christian Church* (New York, 1959), p. 100.

[7] L. B. Holsapple, *Constantine the Great* (New York, 1942), pp. 171-172.

[8] William Smith and Henry Wace, *A Dictionary of Christian Biography*, Vol. I (London, 1877), p. 626.

[9] The edict states: "Wherefore, on account of this indulgence of ours (the emperors), they (the Christians) ought to supplicate their God for our safety, and that of the people, and their own, that the public welfare may be preserved in every place, and that they may live securely in their several homes." *Cf.*, Eusebius, "Church History from A.D. 1-324" in *NPNF*, Vol. I (Second Series), Philip Schaff and Henry Wace, eds. (New York, 1890), p. 340.

[10] Walker, pp. 100-101.

[11] N. H. Baynes, *Constantine the Great and the Christian Church* (London, 1929), pp. 8-9.

[12] Christopher Bush Coleman, *Constantine the Great and Christianity* (New York, 1914), pp. 74-76.

[13] Andrew Alföldi, *The Conversion of Constantine and Pagan Rome* (Oxford, 1948), pp. 19-20.

[14] A class of minor priests who practiced divination in ancient Rome.

[15] Holsapple, pp. 169-170.

[16] J. Hobhouse, *The Church and the World* (London, 1910), p. 91.

[17] Eusebius saw Constantine as a young man in Palestine and in 325 at the Council of Nicaea when probably the final edition of his *History of the Church* appeared. Evidently, Constantine related his experiences to Eusebius personally. *Cf.*, Holsapple, pp. 166-167.

[18] Eusebius, "Life of Constantine the Great," *NPNF*, Vol. I, Philip Schaff and Henry Wace, eds. (New York, 1890), pp. 489-490.

[19] G. P. Baker posits the belief that the cross was seen in Britain during his journey south from York. See his book, *Constantine the Great and the Christian Revolution* (New York, 1930), p. 112.

[20] This same experience is recorded by Socrates Scholasticus as follows: ". . . as Constantine was marching at the head of his troops, a prenatural vision, which

transcends all description, appeared to him. In fact about that part of the day when the sun in passing the meridian begins to decline towards the west, he saw a pillar of light in the heavens, in the form of a cross on which were inscribed the words, BY THIS CONQUER. The appearance of this sign struck the emperor with amazement, and scarcely believing his own eyes, he asked those around him if they beheld the same spectacle; and as they unanimously declared that they did, the emperor's mind was strengthened by this divine and marvelous apparition." Socrates' "Church History from A.D. 305-439," *NPNF*, Vol. II, p. 2. The phenomenon was also set down by Salaminius Hermias Sozomen who wrote: "When Constantine first formed the resolution of entering into war against Maxentius, he was beset with doubts as to the means of carrying on his military operations, and as to the quarter whence he could look for assistance. In the midst of his perplexity, he saw, in a vision, the sight of the cross shining in heaven. He was amazed at the spectacle, but some holy angels who were standing by, exclaimed, 'Oh Constantine! By this symbol, conquer!' And it was said that Christ Himself appeared to him, and showed him the symbol of the cross, and commanded him to construct like unto it, and to retain it as his help in battle, as it would insure the victory." *Cf.*, Sozomen's "History of the Church From A.D. 323-425," *NPNF*, Vol. II, p. 241. John Maleda, a sixth century writer, recorded a source which stated that the vision occurred in a dream: "Being overcome by sleep, Constantine saw in a dream a cross in the heavens, in which it was written, 'By this conquer.'" *Cf.*, Joseph J. Fletcher, *Life of Constantine the Great* (London, 1852), p. 46.

[21] Eusebius, "Life of Constantine," p. 490. Cardinal Newman showed great interest in this "miracle." Whether there was a "contravention or suspension of the laws of nature" or not, the fact that God "should address Constantine intelligibly is a miracle" in itself. *Cf.*, John Henry Newman, *Two Essays on Scripture Miracles and on Ecclesiastical Miracles* (London, 1870), p. 272.

[22] *Cf.*, Philip Schaff, *History of the Christian Church*, Vol. II (New York, 1888), p. 270.

[23] Eusebius, "Life of Constantine," p. 490.

[24] Concerning the origin of the term Labarum, Gibbon said: "The derivation and meaning of the word *Labarum* or *Laborum*, which is employed by Gregory Nazianzen, Ambrose, Prudentius, etc., still remain totally unknown, in spite of efforts of the critics, who have ineffectually tortured the Latin, Greek, Spanish, Celtic, Teutonic, Illyric, Armenian, etc., in search of an etymology." *Cf.*, Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. I (New York, 1961), p. 645.

[25] Holsapple maintains that an element of danger was involved for Constantine, in ordering his pagan army to accept this Christian symbol. *Cf.*, Holsapple, p. 173.

[26] John Lewis RoBards, *Constantine* (Washington, 1903), p. 11.

[27] For a publication that discusses the possible founding of an Imperial Order of the Constantine Cross, *cf.*, G. W. Warvelle, *A Sketch of the Life and Character of Constantine* (Chicago, 1913).

[28] Eusebius, "Life of Constantine," p. 492.

[29] Walker, p. 101.

[30] *Holy Bible R.S.V.* (New York, 1952), Ex. 15:5b.

[31] Dean Dudley, *History of the First Council of Nice* (Boston, 1886), p. 17.

[32] A very fine account of the numismatical portrayal of Christian symbols in the time of Constantine is presented by the great numismatist and scholar, Ethelbert Stauffer, in his *Christ and the Caesars* (Philadelphia, 1955), pp. 270 f.

[33] Theodoretus, Bishop of Cyprus, "Ecclesiastical History," *NPNF* (Second Series), Vol. III, Philip Schaff and Henry Wace, eds. (New York, 1892), p. 53.

[34] *Ibid.*, Theodoretus, p. 53.

[35] Dudley, p. 17.

[36] William Bright, *Age of the Fathers* (London, 1903), p. 2.

[37] Imp(eratori) Fi(avio) Constantino Maximo P(io) F(elici) Augusto S(enatus) P(opulus) Q(ue) R(omanus), etc. *Cf.*, Smith and Wace, p. 627.

[38] Maude A. Huttman, *The Establishment of Christianity and the Proscription of Paganism* (New York, 1914), p. 13.

[39] Baynes, p. 3.

[40] Arthur P. Stanley, *The Eastern Church* (New York, 1865), p. 283.

[41] Charles Merivale, *The Conversion of the Roman Empire* (London, 1864), p. 162.

[42] Kenneth M. Setton, *Christian Attitudes Toward the Emperor in the Fourth Century* (New York, 1941), p. 40.

[43] Hobhouse, pp. 86-87. Joseph Fletcher in his *Life of Constantine the Great* is no less vehement in his criticism of Eusebius's lack of objectivity. He caustically writes:

In This Issue

(Continued from Page 2)

in a specific sphere of theological education. It replaces our former *Book Reviews* which handled fewer volumes in greater depth but which tended to duplicate the function of other periodicals. In the opinion of the editors the change will provide parish pastors and others among the *Bulletin's* constituency with a more useful tool for continuing, self-directed theological education. Our plan is to present during a four-year cycle successive bibliographical studies covering the fields represented by the several disciplines at this seminary. The May issue, for example, will review recent studies pertinent to the current "crisis" in theological education. Also in progress are surveys in the literature of sociology of religion and the new hermeneutic. The value of this innovation will ultimately rest with reader acceptance. We invite your critical reactions.

J. Russell Hale

"It is scarcely necessary to attempt serious criticism of this professed record of what passed in Constantine's mind (as recorded by Eusebius). The age in which it was written was the age of 'pious frauds,' and it in itself is no mean specimen of the production characterized by that phrase." *Cf.*, Fletcher, p. 43.

[44] Although this belief in one God certainly assists the transition to a belief in Christianity, I can not go along with the statement of Edward L. Cutts: "Apollo was considered to approach nearest in his attributes, of all the pagan deities, to the representation of Christ; so that such a conception of God might be a preparation for belief in Christ." *Cf.*, Cutts, *Constantine the Great* (London, 1881), p. 111. Likewise I think meaningless the statement of John B. Firth: "Constantine would not fail to note that many of the gracious attributes of Apollo belonged to Christ." *Cf.*, Firth's *Constantine the Great* (New York, 1905), p. 106.

[45] Holsapple candidly affirms this viewpoint: "To attribute his conversion to religious hysteria or to a pathological mental state produced by his own innate superstition, is extremely hazardous in the case of the most astute and able general of his day; whose practical worldly wisdom and sound judgment were evident time and again." *Cf.*, Holsapple, p. 177.

[46] Coleman, pp. 89-91.

[47] Hobhouse, p. 88. Constantine's letters in Athanasius' "Apologia contra Arianos" contain references to God as "Sovereign," "Author of Our Law," etc. *Cf.*, Athanasius, "Select Works and Letters" in *NPNF*, Vol. IV, Philip Schaff and Henry Wace, eds. (New York, 1892), pp. 132-133.

[48] John H. Newman, *The Arians of the Fourth Century* (London, 1901), p. 242.

[49] Baynes, pp. 9-10.

Theological Literature in Review

European Church History: Literature in English Since 1961

It is the objective of this bibliographical report to present an evaluation of publications revealing significant trends, interests and emphases. Thus, no complete bibliography is offered.

Series and Textbooks

Two series were launched in Britain and in the U. S. A., covering all church historical periods: *The Advance of Christianity Through the Centuries* (7 vols.; Grand Rapids: Eerdmans, 1961-) and *The Pelican History of the Church* (5 vols.; Grand Rapids, 1961-). Although still incomplete, they are excellent introductions to the field of church history. Both are written by experts who appreciate the simple style.

Three volumes of source readings were added to the tools of the student of church history: A revised second edition of the well-known *Documents of the Christian Church* (ed. Henry B. Bettenson; New York: Oxford University Press, xx, 489 pp.; $3.50). It contains 15 new documents illustrating Roman Catholicism and the ecumenical movement. Much better, however, is *A History of Christianity* (2 vols.; eds. Ray C. Petry and Clyde L. Manschreck; Englewood Cliffs, N. J.: Prentice-Hall, 1962-1964; $19.80) because it offers a more selective choice of documents and a translation of original sources. The first volume presents readings in the early and medieval church, the second, materials from the Reformation to the present.

Early Christianity

An exciting project has just begun with the publication of Vol. I of *The Apostolic Fathers: An Introduction* by Robert M. Grant (New York: Thomas Nelson & Sons, 1964; xii, 193 pp.; $4.00), the first in a series of 6 volumes offering a new translation and commentary. It will probably replace older editions because of the rapidly changing scene in N. T. and patristic research.

Due to N. T. research, there is considerable interest in the origins of Christianity, with respect to both Judaism and Hellenism. Hugh Anderson, *Jesus and Christian Origins* (New York: Oxford University Press, 1964; xiii, 368 pp.; $7.00), presents a neat summary of various viewpoints advanced in recent scholarship. The book deals particularly with christological views. A more individualistic view is given in the collected papers of W. D. Davies, *Christian Origins and Judaism* (Philadelphia: Westminster Press, 1962; ix, 261 pp.; $5.00). This book is of particular interest to the specialist in the field.

The impact of language analysis, popular in the field of philosophy, can be seen in the interesting work of Samuel Laeuchli, *The Legacy of Faith: an Introduction to the Semantic Dilemma of the Early Church* (New York: Abingdon

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This section replaces the former "Book Reviews." In subsequent issues recent literature related to the various disciplines of the theological seminary will be surveyed.

Press, 1962; 269 pp.; $5.50). It is the author's thesis that the "dilemma" of language caused a dilemma in theology—an interesting point in view of the contemporary problem of biblical interpretation!

Finally, a minor scholarly controversy that took place in Germany about infant baptism is made known now through the translated works of Joachim Jeremias, *Infant Baptism in the First Four Centuries* (trans. David Cairns; Philadelphia: Westminster Press, 1961; 111 pp.; $3.50) and Kurt Aland, *Did the Early Church Baptize Infants?* ("Library of History and Doctrine"; Philadelphia: Westminster Press, 1963; 120 pp.; $3.50). Aland's accusations against Jeremias are countered by the latter in a new study, *The Origins of Infant Baptism* ("Studies in History and Theology" 1; Philadelphia: Westminster Press; $3.50). These works form a lesson in hermeneutics, particularly those of Jeremias, known for his "conservative" views as well as for his painstaking research.

Middle Ages

The series, "Records of Civilization," a steadily growing library of primary sources, published *The Council of Constance* (Eds. John H. Mundy and K. M. Woody, with documents trans. by Louise Loomis; vol. 63; New York: Columbia University Press, 1961; 562 pp.; $10.00). It represents an invaluable source for present discussions concerning conciliarism.

A standard work on the history of the papacy was finally translated from the French, G. Mollat, *The Popes of Avignon, 1305-1378* (trans. Janet Love; New York: Thomas Nelson & Sons, 1963; xxii, 361 pp.; $9.25). It is the best volume on the subject and tells in fine style the story of the papacy in French exile. Another standard French work is that of the Benedictine scholar Jean Leclerq, *The Love of Learning and the Desire for God: A Study of Monastic Culture* (trans. Catherine Misrali; New York: New American Library of World Literature, 1962; x, 336 pp.; paper, $1.75). There is hardly anything better on medieval monasticism.

The interest in St. Augustine is continued by the excellent work of Herbert A. Deane, *The Political and Social Ideas of St. Augustine* (New York: Columbia University Press, 1963; xix, 356 pp.; $7.50). Since Augustine's contribution to Western Civilization is emphasized—an aspect generally neglected in church historical circles—this book is a very welcome addition to Augustine literature.

Two volumes have appeared on scholasticism: David Knowles, *Saints and Scholars; Twenty-Five Medieval Portraits* (New York: Cambridge University Press, 1962; xi, 208 pp.; paper, $1.95) introduces the layman to the variety of theological thinking in the Middle Ages. The book is based upon older scholarship. Heiko Obermann, *The Harvest of Medieval Theology; Gabriel Biel and Later Medieval Nominalism* (Cambridge: Harvard University Press, 1963; xvi, 496 pp.; $9.25), presents a penetrating account of medieval Nominalism which might affect the study of the Reformation. Though difficult to read and filled with many quotations, this work is outstanding in the field of medieval theology.

A summary treatment of medieval Christianity is presented in Vol. II of *The Advance of Christianity: The Growing Storm*, by G. S. M. Walker (Grand Rapids: Eerdmans, 1961; 252 pp.; $3.75), covering the period from A.D. 500-1350. It is a well-written book which introduces the layman to exciting phases of medieval history.

Reformation

Besides the continuing publication of the American edition of *Luther's Works* (Philadelphia: Fortress Press), the American Luther "renaissance" begins to show signs of scholarly success. Among various "popular" literary pieces dealing with Luther, the work of B. A. Gerrish stands out like a tall tree among bushes (*Grace and Reason: A Study in the Theology of Martin Luther;* Oxford: Clarendon Press, 1962; 188 pp.; $6.75). Here, probably for the first time in an English work on

Luther, the reformer's theological power and scholarly ability are treated within the context of the thesis that the German Reformation was propelled by the conscientious academic theologian. Although the work deals with only one aspect of Luther's theology, it portrays the depth of Luther's thought as well as his theological sagacity in the face of Roman opposition.

Another aspect of Luther's theology is presented by John M. Headly, *Luther's View of Church History* (New Haven: Yale University Press, 1963; xvi, 301 pp.; $6.75). It is the only English work available in this branch of Luther studies.

The work of Germany's most conservative Luther scholar and historian of Lutheranism, Werner Elert, was also published (*The Structure of Lutheranism,* trans. Walter E. Hansen; St. Louis: Concordia Publishing House, 1962; xxviii, 547 pp.; $10.95). Though a landmark in the history of interpretation concerning Luther and Lutheranism, it presents Lutheran polemics and an antiquated form of Lutheran theology.

One study of Calvin's theology deserves to be mentioned, H. Jackson Forstman, *Word and Spirit: Calvin's Doctrine of Biblical Authority* (Stanford: Stanford University Press, 1962; 178 pp.; $4.75). Unfortunately, the author ignores Calvin research after 1958; but the book gives a neat summary of Calvin's views concerning the Bible.

The effect of religion upon medieval Humanism is well studied by Lewis W. Spitz, *The Religious Renaissance of the German Humanists* (Cambridge: Harvard University Press, 1963; viii, 369 pp., 12 plates; $7.75). It is a welcome book for those who lack knowledge of the relationship between Humanism and the Protestant Reformation.

A new basis for the understanding of the historical origins of Anglicanism is laid by W. M. Southgate, *John Jewel and the Problem of Doctrinal Authority in Cambridge* (Cambridge: Harvard University Press, 1962; xii, 219 pp.; $6.75). It is shown, for the first time, how Richard Hooker, regarded as the founder of Anglican theology, is dependent upon Jewel—a fact too often neglected in the history of the Reformation.

Whereas Southgate presents a new interpretation of original Anglican theology, Gerald M. Straka proposes a new basis for the understanding of political Anglicanism in *Anglican Reaction to the Revolution of 1688* (Madison, Wisc.: The State Historical Society of Wisconsin, 1962; 180 pp.; $4.25). Investigating for the first time the reaction of Anglicanism to the shock of 1688, the author fortifies the thesis that Anglicanism was always obedient to the government.

A real breakthrough in Reformation studies occurred in researching the so-called "Radical Reformation," *i.e.*, the non-reformed, non-Lutheran and non-Anglican movements of the 16th century. The leading scholar in the field is George H. Williams whose volume, *The Radical Reformation* (Philadelphia: Westminster Press, 1962; xxxi, 924 pp.; $15.00) represents the first history of these movements. Williams' thesis that the "radical reformers" constituted an independent theological and political force in the 16th century Reformation, is largely accepted by scholars. The subject of the "Radical Reformation" is at the moment therefore a hot issue in church history. In addition to Williams' work, there is a Dutch volume by H. A. Enno Van Gelder, *The Two Reformations of the 16th Century* ("Royal Netherlands Academy of Sciences"; The Hague: Martinus Nijhoff, 1961; x, 406 pp.; ca. $7.00). Nijhoff, however, suggests that Humanism, rather than the Reformation, was responsible for the rise of "radical reformers." Thus two divergent theories are presented and the issue takes on international proportions. Much more is expected to come forth from scholars on both sides of the Atlantic.

Modern

There is considerable interest in the exploration of church history since the 17th century. The French Catholic historian H. Daniel-Rops, who writes a general history of the church in several volumes, has published *The Church in the 17th Century* (New York: Dutton, 1963; 412 pp.; $10.00)—an enlightened, but still Catholic, account of the period. A. Skevington produced Vol. VI of *The Advance of Christianity Through the Centuries: The Inextinguishable Blaze* (Grand Rapids: Eerdman's, 1962; 256 pp.; $5.00), an account of the 18th century. These volumes are paralleled by *The Pelican History of the Church;* Vol. IV: *The Church in the Age of Reason, 1648-1789,* by Gerald R. Cragg (Grand Rapids; Eerdman's, 1962; viii, 299 pp.; $5.00), and Vol. V: *The Church in the Age of Revolution, 1789 to the Present Day,* Alec R. Vidler (1962; 287 pp.; $5.00). The 19th and 20th centuries are well portrayed by Kenneth S. Latourette's 5 volumes *Christianity in a Revolutionary Age: A History of Christianity in the 19th Century,* with Vol. V just finished: *The Twentieth Century Outside Europe* (New York: Harper and Row, 1962; viii, 568 pp.; $8.50).

Besides general treatments of modern church history, there are special works on the church under Nazism and in Ecumenism. Two works on Germany are important: Arthur C. Cochrane, *The Church's Confession Under Hitler* (Philadelphia: Westminster Press, 1962; 317 pp.; $6.50), dealing with Protestantism; and Guenter Lewy, *The Catholic Church and Nazi Germany* (New York: McGraw-Hill, 1964, xv, 416 pp.; $7.50), an elaborate account of Catholic involvement. The interest in Eastern Orthodoxy dominates the field of ecumenical historical studies. Ernst Benz, *The Eastern Orthodox Church; Its Thought and Life* (Chicago: Aldine Publishing Co., 1963; 230 pp.; $5.00), offers the best introduction to the Orthodox Church. Nicholas Zernov, *The Russian Religious Renaissance of the Twentieth Century* (New York: Harpers Bros., 1964; xi, 410 pp.; $7.00), offers the latest analysis of religion in Russia—the best among a wealth of literature on Communism and Christianity.

Michael Hollis has written the first history of the Church of South India, the successful experiment of ecumenism in action (*Paternalism and the Church: A Study of South India Church History,* New York: Oxford University Press, 1962; 114 pp.; $1.55). This is a study which brings into sharp focus the tension between denominationalism and ecumenism.

Stephen Ch. Neill has edited the reactions of various significant churchmen to modern religious pluralism in *Twentieth Century Christianity: A Survey of Modern Religious Trends by Leading Churchmen* (New York: Doubleday, paper, 1963; 448 pp.; $1.45)—a useful survey.

Finally, the translation of *Pia Desideria* of Philipp Jacob Spener, the originator of German Pietism, is a welcome addition to 18th century sources (ed. Theodore G. Tappert, Philadelphia: Fortress Press, 1964; vii, 131 pp.; $1.75).

Special Studies

Three interesting volumes have appeared, two in the area of Christian thought and one on the history of the "laity": Matthew Spinka, *Christian Thought from Erasmus to Berdyayev* (Englewood Cliffs, N. J.: Prentice-Hall, 1962; x, 246 pp.; $6.60), presents an interesting analysis of historical theology, moving between the criteria of Barth and Berdyayev. It is the author's thesis that humanism, as we knew it, has come to an end. George H. Williams, on the other hand, presents a different point of view in *Wilderness and Paradise in Christian Thought* (New York: Harper and Bros., 1962; 245 pp.; $4.50). Here Western civilization is criticized from a "Christian viewpoint" which, however, sounds "humanistic!"

The recent literature on the "lay apostolate" gave rise to a historical investigation of the subject by the Department on the Laity of the World Council of Churches in Stephen Ch. Neill and Hans-Ruedi Weber, *The Layman in Christian History* (London: S. C. M. Press, 1963; 408 pp.; $7.50), a collection of historical essays by leading church historians. It is the only book on the history of the laity. Eric W. Gritsch

Contributors

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DOUGLAS C. STANGE, a graduate of this seminary in the class of 1963, pursued graduate studies at Harvard and is presently serving as an assistant in the American Church in Paris. He expects to continue doctoral studies at Oxford University.

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GRADUATE PROGRAM

Spring Semester, 1965

G287	*Landmarks of New Testament Study* Professor Otto Piper (Princeton)
G350	*The Theology of Friedrich Schleiermacher* Professor Philip Hefner
G465	*Studies in Pietism* Professor Eric Gritsch
G561	*Studies in Advanced Counseling* Professor Klaus Thomas (Berlin)

REGISTRATION and first class sessions will be Tuesday, January 12. Classes will meet for fourteen consecutive Tuesdays (except April 13), ending April 20, 1965. For information, address Dr. Howard Bream, Director of Graduate Studies.

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